Zion's Herald.

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Zion's Herald.

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A SPRING DAY.

Mary Elizabeth Cloud.

Pale snowdrops, daffodils, bright crocus-cups —
Rare sisterhoods! Here on the upland glade
The shy arbutus, nursling of the pines,
Mating anemones, frail, winsome things;
With woodland mosses peering, crimson-tipped,
Spreading the couch of the lone fallow-deer.

Down in the forest heart yon wild-dove breathes
Unto her listening mate her tender lay.
Still hours of blissful love! Sweet forest-shrine!
The while, light mists dream on the purple hills,
Or robins pipe about the cotter's door.

Earth broods as with a mystic, raptured pulse
Of coming life. She seemeth young today.
Swift, changeful hours!
Tonight, below the hill,
The village lights are beautiful. Lo! now

The wind leaps down, breaking the raven's sleep,
Or, sweeping from the chimney-tops, doth wail
Around the hearth his strange, high, sobbing songs!
So joyously the flurrying snow doth touch
The village-roofs and boughs of the bare trees,
So tenderly doth fold the violets.

Lonely, I dream upon the wooded hill;
Lonely, yet not alone, for Thou dost watch,
Dear Father, God! This deep, deep joy in Thine—
The changeful moons, rounding o'er earth and seas,
Or rosy morn, light-sandaled, from the east,
Or wild, wild winds cradling my heart tonight!

Front Royal, Va.

The Outlook.

The experiment has been tried for one year in the Salford Iron Works, Lancashire, Eng., of reducing the labor day from nine hours to eight without reduction of wages. The Works employ 1,200 hands, and they have turned out a larger product on the shortened-day system than under the old plan. The *Pall Mall Gazette* urges a trial of this plan in every factory in the kingdom. Its success in this particular instance cited, is certainly encouraging.

The erratic behavior of King Leopold in absenting himself from his kingdom at a critical juncture, and his reluctance to return even when notified by telegraph that the ministry had resigned, has given opportunity, if not occasion, to his Socialist subjects to express the conviction at various mass meetings that royalty should be abolished in Belgium and a republic set up in its place. The era of monarchies in Europe, as Kossuth remarked shortly before his death, is rapidly passing away.

At Delphi last autumn a slab of marble was unearthed, which had been buried for centuries and on which was inscribed a Hymn to Apollo. On the 29th ult. members of the royal family of Greece, diplomatists, and persons eminent in science and literature, gathered at the French Archæological School at Athens, to hear this hymn sung for the first time in two thousand years. A choir rendered it, with a piano accompaniment, the time occupied being about one-quarter of an hour. The style is described as "dignified, severe and grave, a sort of Gregorian chant." It is to be published in Paris shortly.

Nearly seventy years ago a New York merchant named Burroughs made provision for a monument at Fredericksburg, Va., commemorative of Mary, the mother of Washington. Base and pedestal were laid on a grand scale, and the obelisk was finished and sent to the spot, but not set up. Then the work languished for half a century. Recently it has been again undertaken by patriotic women, and the completed shaft will be dedicated with appropriate ceremonies on May 10. The occasion will be one of unusual interest.

With Crispi to welcome the delegates to Rome, and the gracious patronage and presence of Italy's King and Queen at the opening session, the International Medical Congress began its work last week under pleasant auspices. This is the eleventh meeting of this distinguished body, and results of great value to humanity are expected from it. Thousands of physicians who stand in the forefront of their profession will exchange views and vote recommendations. Hygiene, surgery, the science of healing the world over, will receive fresh light from the discussions at this international gathering at Rome.

Admiral Walker's Mission to Hawaii.

The departure of this officer to San Francisco last week *en route* to Honolulu gave rise to a great deal of newspaper speculation. The purpose of his mission was not divulged, but it was given out that although he will hoist his flag on board the cruiser "Philadelphia," now lying in that harbor, and command the Pacific squadron, he will take up his quarters on shore, and that unusual discretionary powers have been conferred upon him. It was also given out that the Admiral would speedily perform the duties required of him, and return to Washington in a few months. It is evident, therefore, that some new phase in the Hawaiian situation has led to the selection of this capable officer — a phase which required the services of a naval officer rather than those of a civilian. There is ground for fearing that the deposed Queen, exasperated at not being reinstated as she expected by this country, may ask the assistance of England to restore her — an assistance which that country would be quite willing to grant, judging from her past efforts to get control of these islands, and to which we could offer no objection, seeing that the Administration has declared that the Queen was overthrown by United States forces in an unjust and unlawful manner. If such *be* the exigency, or if simply this government has decided to take the first step toward a protectorate by accepting the cession of Pearl harbor for a coaling station, it would be difficult to find a wiser, cooler, more determined representative than Admiral Walker.

"The Scotch Dr. Briggs."

So the late Prof. W. Robertson Smith was called, who died in Cambridge, Eng., last week, where he held the double post of librarian to the University and professor of Arabic. He was but 47 years old at his death, but he might be reckoned as almost a centenarian in intellectual and linguistic achievements. The son of a minister of the Free Church of Scotland, he could read Hebrew at six; he distinguished himself at Aberdeen University, especially in logic, philosophy and mathematics; then he spent several years in the Universities of Berlin, Bonn and Göttingen, pursuing the study of the Semitic languages. At the early age of twenty-four he was appointed professor of Oriental Languages and Old Testament Exegesis in the Free Church College, Aberdeen. He was chosen a member of the committee on Bible Revision, and also a member of the staff that revised the Encyclopædia Britannica. His writings in this latter work, particularly on the Pentateuch, brought upon him the charge of "heresy," and caused his arraignment in 1877 before the General Assembly of his church. This trial became famous the world over, and led to his removal from the professorship. Subsequently he was appointed to the chair at Cambridge. Prof. Smith was deeply saturated with the Dutch and German views of the Bible, and did not hesitate to translate them into English and to propagate them in their most objectionable form.

The Conflict in South Carolina.

Our readers have learned by extended articles in previous issues of this paper of the law in South Carolina which confines the liquor business solely to State agents, and turns the profits of the same into the State treasury. The people have from time to time shown great restiveness under this Dispensary law, and have resented the system of espionage by which its enforcement was attempted. Gov. Tillman, who inspired the law, has displayed a zeal in its execution not always coupled with discretion. Great powers were entrusted to him for the purpose of carrying out the enactment, and he has not hesitated to use them. The growing opposition of the people last week became so intense that a collision occurred between the constabulary and the citizens, in which blood was shed. An immediate uprising of the people followed, and the liquor constables were forced to flee for their lives to the swamps near Darlington. The Governor at once set in operation the entire powers at his command. He ordered out the militia — which refused to obey his orders; he assumed control of the railroads and telegraphs, and proclaimed the counties of Darlington and Florence as being in insurrection. This is the unhappy condition of things as we go to press.

The Commerce of the Great Lakes.

It will astonish those who are not familiar with the facts to learn that the lake tonnage "in 1889 was 10,000,000 tons in excess of the combined entrances and clearances of all the seaports of the United States; and 3,000,000 tons greater than the combined entrances and clearances of the ports of Liverpool and London." Yet these figures are taken from Gov. Flower's message to the New York Legislature, and are therefore presumably reliable. This wonderful expansion, of course, would never have come about but for the deepening of the more important connecting waterways from eight or nine feet in 1850 to sixteen in 1881. Two new schemes are now projected — one to avoid the dangerous passage through the Detroit River by constructing a canal from Lake St. Clair to Lake Erie (about fourteen miles); the other, by connecting Lake Superior with the Mississippi by a similar excavation, thus making an inland waterway from the Gulf of St. Lawrence to the Gulf of Mexico. Both of these schemes have been pronounced feasible, and both are to be undertaken. The United States registered tonnage which passed through the Detroit River in 1891 was 22,160,000 tons. It is difficult to realize the magnitude represented by these figures. But how much vaster will the record be when these new connections are made!

The Proposed National Health Bureau.

The threatened invasion of cholera last year made apparent the need of a sanitary supervision having wider scope and authority than any local board could confer. New York physicians therefore united in a movement to secure a federal bureau of health and framed a bill for that purpose. This bill has been amended and introduced into Congress. It provides for a Commissioner of Public Health in connection with the Interior Department of the government. His pay is to be $6,000 per year. To be associated with him, but serving without pay except expenses, a Sanitary Council is proposed, composed of one representative — of the medical profession, of course — from each State. This bureau is to have charge of maritime quarantine with full authority; it will be a part of its function also to "collect and diffuse information upon matters affecting the public health, including statistics of sickness and mortality in the several States; the investigation, by experimental and other methods, of the causes and means of prevention of disease, the collection of information with regard to the prevalence of contagious and epidemic diseases both in this and other countries; the publication of the information thus obtained in a weekly bulletin." The desirability of creating such a bureau will, we think, be universally recognized.

The Seigniorage and Free Coinage.

In vetoing the Seigniorage bill, President Cleveland took issue squarely against the opinions expressed by certain New York bankers that the depreciation of silver had left no seigniorage in the treasury to coin. He asserts distinctly that the silver is on hand and can be coined "safely and with advantage," except for a possible strain upon the gold reserve. Had the Treasury possessed the authority to issue bonds at a lower rate of interest than that provided for in the Resumption act of 1875, and had the Bland bill been less ambiguously worded, it is quite apparent that the latter would have been approved. As to the threat of the silverites to pass a free coinage bill, the votes of the House last summer both on the Purchase-repeal clause of the Sherman act and on various proposed new ratios, show the folly of it. The proposal for free coinage even on a ratio of 20 to 1 was rejected by a vote of 222 to 122.

The Census Bulletin on Wages.

Very interesting information is furnished in a recent extra bulletin from the Census Office relative to the average wage in the manufacturing establishments (mines excepted) of the different States and Territories. Taking the country as a whole, the average price paid to every employee is $484 a year. In States where land is cheap and fertile and farming is remunerative — as in Oregon, the Dakotas, and Washington — factory and mill labor is, of course, at a premium; and the same is true in districts where industries are thoroughly organized, as in Connecticut and Massachusetts. Protection, doubtless, has a great deal to do with elevating the average of wages and keeping it at a high standard. Wages run low in the Southern States where industrial conditions are slowly establishing themselves on new bases; in North Carolina the average earning is only $216, and even in Alabama it is but $374. Out in Wyoming, on the other hand, the average factory wage is $768, and in Colorado $720; the cost of living is probably much higher in both these last-named States than in the former. Maine pays her workmen $350 a year; Connecticut pays hers $506. For this discrepancy in average between States so near together and so near alike in social conditions, it is somewhat difficult to account.

Railroad Progress in China.

The railroad has made slow progress, as our readers know, in superstitious China. *Fung shui* was so violently disturbed by the Woosung and Shanghai experiment in 1876, which resulted in tearing up the rails and banishing the equipment from the country, that the authorities have been compelled to move with great caution in subsequent attempts in this direction. In 1888 a road was opened from Tientsin, the port of Peking, to Kai-Ping, one hundred miles away, the government explaining that this innovation was necessary in order to convey coal to the seaboard for the use of the Chinese fleet. This road has lately been extended eighty miles to Shan-hai-kuan, a seaport at the eastern end of the Chinese Wall, on the ground of military and strategic necessities. A further extension to the Tai-Ling river is now contemplated. Both passenger and freight traffic are rapidly increasing on the 180-mile route, which now comprises the entire railroad system of the vast Celestial Empire. Years will probably pass before Peking is connected by rail with Canton, and lines are run to the western provinces; but not until this is done will China be knit together into one compact government, and the local dialects give place to one language.

Our Contributors.

EASTER WITH THE MORAVIANS.

Hon. John Field.

"FOR, lo! the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land." So sang Solomon 1000 years B. C. At present nearly all the usual signs of spring are here, or are coming; the violet and crocus are smiling here and there in the sunshine, and the bluebird and robin have already announced their arrival; and Easter is upon us. With these environments, I determined, in company with her who has stood by my side all these years to "warn, to comfort and command," to spend Easter with the Moravians. Parents are not allowed to have favorite children, but brothers do have favorite sisters. My favorite sister was educated at a Moravian school, and I had to escort her to and from it at vacation periods. This brought me, in my boyhood, in contact with these godly people. In my maturer years, in reading the history of our own church, I learned how deeply we are indebted to them for our spiritual life and power. Under date of Feb. 7, 1738, Mr. Wesley notes: "A day much to be remembered." Through the preaching of Peter Böhler, a Moravian, he was brought into the light and liberty of the Gospel of the Son of God. What schools Wesley graduated in — Epworth, Oxford, and the school of the prophets under Böhler!

Leaving Philadelphia on the 22d inst. in the evening, we reached by the Reading Road the Moravian town of

Bethlehem

on the banks of the Lehigh, some twelve miles from its mouth at Easton and fifty-two miles from Philadelphia. It was founded by them in 1741, and has ever since been the centre of all their missionary, theological and educational work. The following beautiful account is given in regard to naming the town: December 21, 1741, Count Zinzendorf arrived. The Sunday following was Christmas Eve. Between nine and ten at night, after the Lord's Supper had been celebrated, Zinzendorf, struck by the fact that only a slight partition separated their humble lodging from the stable in which the cattle were housed, sang with great fervor the words,—

"Nicht Jerusalem, sondern Bethlehem
Aus dir Kommet, was mir frommet,"

lines which are thus rendered in English: —

"Not Jerusalem, lowly Bethlehem
'Twas that gave us Christ to save us."

There and then, by common consent, the place was named Bethlehem.

While sojourning in Bethlehem, by advice of my personal friend, Mr. Joseph A. Rice, to whom I am indebted for much of the information received, we stopped at the historic

"Sun Inn."

This famous old hostelry has a wonderful history. It numbers among its guests Gov. Hamilton, Sir Wm. Johnson, Baronet, Gov. John Penn, and hosts of other dignitaries who were high in church and state; but the most notable visitors of all were Gen. and Lady Washington. The General stopped at the "Sun" on his way to headquarters at Newburg, in July, 1772. The Lady Washington rooms are still a feature of the old inn. The "Sun" was erected A. D. 1758 by the Moravian congregation as a house of entertainment. It was first licensed as an inn June 17, 1761, under George III., King of England. It is still a royal old hostelry.

The Moravians came from Moravia and Bohemia. Indeed, we might say out of the ashes of John Huss sprung this grand witness-bearing church.

"Out of great distress they came,
Washed their robes by faith below;
In the blood of yonder Lamb
Blood that washes white as snow."

They claim to be, and undoubtedly are, the oldest known Protestant apostolic church. The Bench of Bishops in England in the year 1749 agreed that the Moravian Church was an Episcopal Church, and it was so confirmed by an act of Parliament passed June 6, 1749. "The succession" has never troubled the writer. I never cared for tracing my Christian pedigree through the fires of Smithfield and the iniquities of the Inquisition. How the apostolic succession dwindles into insignificance in contrast with the fact that their faith was pure and Scriptural. "They believe in one only God, Creator of heaven and earth, almighty and all-wise, holy and merciful, who hath revealed Himself to mankind as the triune God — Father, Son and Holy Ghost."

Their large and handsome church in Bethlehem stands at the corner of Main and Church Streets. In the belfry there is a fine-toned bell, and at its base there is a clock which strikes the hours and quarters. In the eastern end there is the vestry and other rooms in which are portraits of Zinzendorf, Huss, and all the former pastors, and also the historical records relating to the denomination, the local church and town. In a gallery at the western end there is a fine organ. The Moravians of Bethlehem, apparently, from child to bishop, are not only musical, but they are musicians. Music is a distinctive and attractive feature of all their religious services. Holy Passion Week is a great event among them. They commence their services the eve of Palm Sunday and continue them through the entire week, ending Easter Sunday evening. It was our great privilege to unite with some eight hundred of these devout and godly people in celebrating the "holy communion" Thursday evening. It was a most solemn and impressive service, and spiritually helpful.

The services on Friday are confined to the acts transpiring on that day, and strictly in conformity to the Biblical record. "The Word" is the basis of all their devotion. Their great love-feast was held on Saturday at 3 P. M. All the members of the congregation are invited. The house was full of devout worshipers, and the service was introduced by singing, —

"Peace be to this congregation,
Peace to every soul therein;
Peace which flows from Christ's salvation,
Peace, the seal of canceled sin;
Peace that speaks its heavenly Giver,
Peace to earthly minds unknown,
Peace divine that lasts forever,
Here erect its glorious throne."

What rather disappointed us, as Methodists, was that there were no "experiences," no "witness-bearing," at this service. One thing which impressed us especially was the number of children and young people in attendance, and on every occasion they were assigned to the most available and prominent part of the church. The love-feasts are generally held to commemorate some interesting events, such as a gracious revival of God's work. They serve nothing but Moravian sugar buns and coffee.

The design of the church at Bethlehem was to provide a home for persecuted brethren, to carry on missionary work among the Indians, and active Christian work among the early settlers. While all retained their private property, there was a kind of community of interest among them. All were ready for work for the church in all lines. In return they received from the church the necessaries of life. The arrangement was a union of church and family, and their motto was: —

"Together we pray,
Together we labor,
Together we suffer,
Together we rejoice."

Although comparatively weak at home, how grandly they have pushed forward the missionary work, raising the banner of the Cross in the dark places of the earth.

I cannot leave Bethlehem without referring to an incident which came under my own observation some years ago. Our firm had in their employ an excellent and faithful young man. One morning while engaged with my partner in our private office, there was a knock at the door, and the response was made, "Come in," when the young man, Calender Smythe, referred to above, entered. He was slender and tall, with an impressive, serious look. He was evidently nervous and agitated. A pleasant remark was made to relieve him of his embarrassment. When asked what he desired, he said: "I have just come in to thank you gentlemen for your kindness toward me and to resign my position. Five years ago I offered myself to my church [Moravian] to go out as a missionary, and I have just been notified that my services have been accepted." I shall never forget the impression made upon me at the time — that noble young man, parental attachments binding him to home, with fair wordly prospects, standing, as it were, at the altar of the church, and saying, —

"My life, my blood, I here present,
If for Thy truth they may be spent;
Fulfill Thy sovereign counsel, Lord,
Thy will be done, Thy name adored."

His devotion seemed to raise humanity to a higher plane. Today he is preaching the Gospel to the heathen on an island of the sea. Calender Smythe was a royal type of a Moravian missionary.

Being desirous of spending Easter at

Nazareth,

ten miles from Bethlehem, we took a carriage and arrived at Nazareth Hotel by 6 P. M. Saturday evening. It may be news to your readers — as it certainly was to the writer — to know that the Barony of Nazareth, covering a tract of some five thousand acres of land, belonged at one time to Rev. George Whitefield. His purpose was to erect here a charity school for Negro boys and girls. The Whitefield house still stands, and is now used by the Nazareth Historical Society. Whitefield's enterprise, for some cause, was not a success. A little more than a year after he bought the property, it was purchased by the Moravian Church. Here they have a fine church and educational institutions — it is another Moravian centre. The town is beautifully located, almost surrounded by mountains, and all through this section of country there are far-stretching, fertile valleys.

Retiring early Saturday evening, our genial host informed us that he would have us called at 4.30, as the services commenced at the church at 5.10 A. M. There is a silent, still restfulness about this quaint old Moravian town that is indescribable. About 3 o'clock in the morning the trombone choir commence their march around the town, stopping at different points and awakening the sleepers with their melodious strains. To us it was a rather weird sensation. At the appointed hour about four hundred people assembled in the church, Rev. Paul de Schwemitz, pastor. We were greeted by, "The Lord is risen indeed," the congregation responding, "The Lord is risen indeed." After the reading of the services appropriate to the occasion, the pastor led the way to the beautiful hill-cemetery situated northwest from the town about one-quarter of a mile. The trombone choir headed the procession of devout worshipers, discoursing all the way appropriate music. Reaching the cemetery, the audience formed a semicircle, the pastor standing in the centre, and the choir sang, —

"The graves of all His saints Christ blest,
And softened every bed;
Where should the dying members rest,
But with the dying Head?

"Thence He arose, ascending high,
And showed our feet the way;
Up to the Lord our flesh shall fly,
At the great rising day."

In response the congregation sang, —

"Then let the last loud trumpet sound
And bid our kindred rise;
Awake, ye nations under ground,
Ye saints ascend the skies!"

Other appropriate Scripture selections were read and hymns sung. On this Easter Sunday morning, as we stood amid the silent dead, every true believer could feel and say: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

NEW YORK LETTER.

"Manhattan."

IT cannot but be a matter of devout gratitude that God should have so far favored the Methodist Church as to put upon it the signal honor of giving to the world the first complete concordance of His Word. A more manifest token of the Divine favor cannot well be imagined. For when one thinks of the age and wealth of some of the other churches, and how dependent we have been upon England for so much of our Biblical literature, it is difficult to realize that American Methodism should have so far advanced in both scholarship and mechanical genius as to issue such a book as Strong's "Concordance of the Bible." In a proper sense "Manhattan" was never as proud of our Methodist Book Concern as when he saw and had the privilege of examining this noble volume. Thirty years of a great scholar's life are written into these pages, and the result is one that will gladden all Christendom. Nor is this book merely a luxury to be used only by a few, it is an absolute necessity, and the sooner our preachers and Sunday-school workers get hold of it the better it will be for all concerned. "Manhattan" is not a book reviewer; nor is he writing this at the suggestion of the distinguished author; but when the Book Concern publishes a book that will be the standard for centuries to come, he cannot but congratulate the entire church. With three others in his study which he has used for years, "Manhattan" is both frank and truthful when he says, "There is now no Concordance but Strong's."

Another thing ought to be said: We cannot but recognize the strength and character of our Book Concern management, both East and West, when we learn that despite the hard times the usual dividends have been paid to the Conferences for the support of the worn-out preachers. Publishing houses that seemed rich and prosperous have felt the stress of the last twelve months, and some of them have been forced to suspend, while others have just managed to make ends meet; but our Concerns have not only met every obligation as it matured, but turned over a handsome profit to the Superannuates' Fund. It may be true on general principles that "preachers have no head for business," but if some of our banks and railroad corporations had as much head for business as Book Concerns have, some families that "Manhattan" knows of would not be now in poverty.

Report has it that one of our leading churches, located within ten miles of the City Hall, has ordered for congregational use a new Hymnal just issued, edited by Dr. Abbott, pastor of the Plymouth Church, Brooklyn. If this be so, what comes of the order of the last General Conference found in the Discipline, ¶ 56? Here it would seem that "our hymnal" was the only one that could be used with propriety, and that neither minister nor official board had any choice in the matter. All of which leads up to the query: How many of our preachers live up to this paragraph, and conduct their services on the basis of the order prescribed? At communion services, at funeral services, at the regular church services, the Discipline is often ignored, and the minister follows the bent of his own mind. All of which is wrong. Our forms of service are dignified, proper and eminently appropriate, and a departure from them is an indication of bad taste as well as a breach of trust.

We have an incomparable hymn-book, perhaps the noblest compilation that the Christian Church has in its service; and yet would it not be well at the approaching General Conference to appoint a committee looking to revision at an early date? Twenty years bring about changed conditions and tastes, and now that music is taught in our public schools to a greater extent than ever, the new generation makes demands which we cannot afford to ignore. And then, though it is dreadful to say it, the church is outgrowing many of the amorous, sentimental hymns which were almost a necessity fifty years ago, and a more vigorous, robust type of piety is being developed. It follows, therefore, that Charles Wesley as a hymnist is not as much in demand as he once was, and though it is not in good form to speak unpleasantly of the dead, yet it must be confessed that the poet of our church sometimes dropped into commonplace, if not doggerel. A hymn, like a man, should serve its day and generation and then go to sleep. Because rhyme jingles with time, it is not therefore immortal. Memories and associations, like ivy on a church wall, may cluster around some rare old hymns; but such hymns have got genuine poetry in them, else the ivy would not cling. But this subject requires an article, not a paragraph. Still it is a pity to have our churches buying hymn-books published by other houses than their own, when by revision and condension (a new word expressly coined for this letter) their proper wants can be fully supplied.

It is understood here that Dr. Banks, of Boston, is coming to the Hanson Place Church, Brooklyn. This is surely a great field and worthy of all the strength and ability that Dr. Banks can bring to it. For years the popularity of this church was such that, no matter who was pastor, the building was filled in every part; but of late the movement has been away from that section of the city, and the conditions have changed somewhat. But Hanson Place is by no means a church with a history — it is a church with a present and a future, and is now large enough and strong enough to give a live, bright man all the opportunity he desires. That Dr. Banks will meet all the demands of this responsible charge is the confident expectation of his friends and also the sincere hope of those who are interested in the church.

Another item informs us that Dr. Emory J. Haynes is coming to St. James', Harlem, another of our most prominent appointments. Dr. Haynes needs no introduction to New York Methodism. For years he was eminently popular in Brooklyn, and his fame easily spanned the East River. That he will do a good work in St. James' no one doubts, and that crowds will wait upon his ministry goes without saying. Boston can look with much interest upon the upper part of New York next year, for Dr. Kendig, who had three pastorates in the hub of the east wind, goes to Calvary, and Dr. Haynes to St. James' — churches only a few

blocks distant from each other. May prosperity attend them both!

Over in the Newark Conference they are wrestling with the simple problem of two new presiding elders, with twenty honored brethren who would be willing to accept the toils and hardships of this office. Strange, isn't it, that while so many speak of the presiding eldership as only the fifth wheel to a coach, and see no particular good in it, the moment a vacancy occurs the number of Barkises who are "willin'" to enter upon its duties is really surprising. Of course this does not apply to New England, for in that highly-favored and most intellectual region the office has to chase round after the man, and only gets him after much difficulty! But in this part of the world it is not so to just the same extent. And so even in Brooklyn the Bishop will have comparatively little trouble in finding a brother who will consent to take the place which Rev. W. H. Wardell will vacate at the coming session of the New York East Conference. "Manhattan" regards the eldership as one of the most important and influential offices in the church, and wants to put himself on record as saying that this is a position of immense possibilities, and one which no man should undertake without knowing its full character and meaning. The authority that it carries with it is simply nothing, but the opportunity is everything. The trouble with many presiding elders is that they try to magnify the one, and lose sight of the other.

Gossip is busy here over the appointments, which will take place nearly about the time that this letter is being read; but the wise man has a way of saying, "We shall see what we shall see." Whoever invented the phrase, "the exigencies of the work," did as much for our Bishops as the man who invented "phenomena" did for science. Anything which cannot be explained, which can neither be reasoned out nor experimented out, is classed under this head, and "phenomena," like a big umbrella, is outspread over the alleged scientist, and saves him amid a down-pour of questions. So with "the exigencies of the work." By means of this expansive and yet elusive phrase, the cabinet is able to do the most extraordinary things, and bring about the most amazing results. "Manhattan," therefore, will not venture into the realm of prophecy, but will simply recommend an exercise of that quality of patience which is an essential attribute in every well-balanced mind.

And now, as this letter gathers up somewhat the record of the Conference year, this seems a favorable time for "Manhattan" to lay aside the work with which ZION'S HERALD has honored him for over five years, and as its New York correspondent disappear amid the shadows. The responsibilities of a large church and the increasing care and obligations of his charge make this step necessary, though it is taken with extreme regret. The name of "Manhattan" will suggest many pleasant things to my thought, and though I have differed in some of my views from those of my brethren, yet the differences have always been good-humored and never personal. I want to thank the readers of ZION'S HERALD for many words of appreciation which have reached me through the courtesy of the editor, and to wish for the paper the largest and truest prosperity. As a proof of the friendly relations existing between the editor, Dr. Parkhurst, and myself, I can only say that I don't remember that he ever applied the "blue pencil" to any one of my communications. Beyond this one cannot go! Exit "Manhattan."

MAGNIFYING THE SEATS OF THE ANNUAL CONFERENCE SESSIONS.

V.

New England Conference.

Rev. L. P. Frost.

WALTHAM is beautifully situated on both sides of Charles River, ten miles from Boston. It is reached directly by the Fitchburg and Massachusetts Central railroads, and from the west, also, indirectly, by the Boston & Albany — leaving the steam-cars at West Newton, thence by the electric cars, a distance of two miles.

The Methodist Church was formed in 1837. A Methodist class had been held for some twenty years. The members of this class were connected with the old historic church in Weston, which was a part of the old Needham circuit. In Needham Jesse Lee preached the first Methodist sermon Oct. 6, 1791, and laid the foundation of the Needham circuit, comprising Needham, Natick, Newton, Wayland, Weston, Lincoln, and perhaps some other towns.

The quaint old church where the fathers worshiped still stands, but moved from its original position and occupied as a house. It is to be regretted that this church could not have been preserved as a landmark of the ancient times. Near by was the homestead of good old Father and Mother Bogle, which for more than fifty years was the welcome resting place of the weary itinerant as well as a place for prayer and class-meetings.

In 1792 the family of Abraham Bemis, consisting of his wife and daughter Mary, living in the extreme northwest part of Waltham, near the Weston line, was numbered among the trophies of Methodism. Mr. Bemis' house became the preachers' home. Here Asbury, Lee, Roberts, George, Hedding and others rested from their toils, and around the ample fireplace or at the hospitable table recounted the scenes of the past, thanked God and took courage for the future. There have been counted more than four hundred preachers and nine bishops who have made this house their resting place. At the Bemis homestead, under the spreading branches of huge apple trees, neighbors and friends in multitudes have gathered and listened to the sound of the Gospel as proclaimed by the "new-comers." Many in attending these meetings received the old-fashioned greetings of sticks, stones, rotten eggs, and other missiles. But God's work tarried not. The saved were many.

About this time application was made through a committee to the pastor of "the standing order" in Waltham for the use of his church in which to hold services. A severe tongue castigation was given the committee for their temerity in asking such a favor, and they were sent away with these words: "These that have turned the world upside down have come hither also." Nothing daunted, they left the irate pastor to his pious (?) reflections and sought another place in which to worship. Nor did they seek in vain. Good Mother Gale, who lived at the head of the plain, in the house now occupied by Gen. N. P. Banks, threw wide open welcome doors, and preacher and people entered. But neither private house nor school-house nor church could hold the throngs that gathered. From Natick, Wayland, Weston, Lincoln, and all the country round they came, and under the lofty forest trees listened to the Word, sang the old Methodist songs, and shouted "Glory!" "Hallelujah!" while the notes echoed from Prospect to the ocean. Had the old pastor wished to kill the "Methodist weed," he would far better have opened his church and given the intruder a quiet if not heartfelt welcome. But time changes. Years after for a number of Sabbaths he employed a Methodist preacher to supply his own pulpit and asked work in the Methodist ranks.

In 1820 an extensive revival of religion prevailed in Weston, and its influence was felt in Waltham. One result was the forming a class in Waltham of 24 members, under the leadership of Charles Barnes, father of Rev. J. W. F. Barnes. Dr. Theodore Kittredge was the faithful leader for ten years. To his home the itinerant was ever welcome, and he was the real founder of the Methodist Church here. His wife was the daughter of Rev. George Pickering.

In the spring of 1837 it was proposed to have constant preaching in Waltham. A hall was secured, and four faithful sisters became responsible for the rent. That was a memorable Sabbath morning — the first in April, 1837 — when Sister Sanderson and another volunteer sister entered the hall and swept and dusted, while Dr. Kittredge and his son built the fire and fed it from the Doctor's woodpile. Rev. H. C. Dunham, a local preacher, from the school of Marshall S. Rice, in Newton, was chosen as first pastor. Success attended his labors, and when his term of service ended, the number of church members was 58. In the spring of 1838 a Unitarian church, centrally situated, was purchased for $3,000. The unpleasant appendage of a mortgage in sums varying from $1,600 to $7,000, was not removed until July, 1887, when, by the indefatigable labors of the pastor, Rev. J. M. Avann, the remaining debt was canceled.

A goodly and godly series of pastors have labored with this church. Let me note them in the order of time: —

Rev. H. C. Dunham still lives, and though his natural eyes are entirely closed, his spiritual eyes were never clearer, and constantly he gazes on the things unseen, and with rapturous joy awaits his transition to the better land. — Rev. George Pickering, that giant in Israel. Here he found his sainted wife, the only child of Abraham Bemis. Fifty years of married life they knew — happy years! His works praise him. — Rev. E. A. Lyon. As his name denotes, he was a son of thunder. — Rev. H. G. Barnes left his pills to become an agent of the Great Physician. After a few years of faithful labor he returned to his pill-box. — Rev. B. K. Peirce. This was his first appointment. Well he filled it. He needs no encomium or eulogy. ZION'S HERALD, while he edited it, is his monument. — Rev. D. Kilburn, the old war veteran of many battle-fields in our church history. The memory of him is pleasant. — Rev. M. P. Webster. He was loved and respected. — Rev. Jacob Sanborn. One of the early giants. Under his wise administration the church was raised up and a commodious vestry built. In his long life God knew him and he knew God. Here his estimated salary was $450, of which he received $230. His house rent was $150. Riches he surely did not gain in Waltham. — Rev. G. W. Bates. Eccentric at times and exceedingly mirthful. It was his great glory that he was a Methodist minister. Nor riches nor honor would have tempted him to have walked in any other path. He died on Eastham Camp-ground while pastor here, and his remains repose in our cemetery. — Rev. N. J. Merrill. A godly man; a strong theologian. Romans and Hebrews were his delight. The church made rapid growth under his pastorate. — Rev. Luman Boyden, the first preacher sent to Waltham at the request of the official board. Though often the board asked, it was as often denied. Holy in life, earnest in labor, all loved him. — Rev. J. S. Barrows. This was his first appointment. Ministerial in deportment, correct in manner, laborious in the pulpit, he left only friends. — Rev. T. W. Lewis, peculiar in manner, yet loving and sympathetic in heart, conquered prejudice, encouraged saints, recalled the backslider, and led sinners to Christ. — Rev. E. A. Manning. One of God's best workmen. A blessed revival prevailed during his ministry. A new church lot was purchased, the church removed, enlarged and refitted at more than twice its original cost. In four months the fire claimed it. It was entirely consumed. Nothing daunted, he accepted the situation and heroically undertook the labor of gathering funds and rebuilding. A year was added to the then time-limit, and during the third year the new church was finished, furnished and dedicated. — Rev. Samuel Kelley. There was a little disappointment when he first entered the pulpit; but the two years sped too quickly, and at the close the church would have voted for the no-limit rule. During his last year he preached 103 sermons, attended 118 prayer-meetings, 67 class-meetings, 54 board meetings, 176 benevolent meetings, 94 Sunday-schools and Sunday-school conventions, 22 funerals, 11 sacraments, 10 marriages, and baptized 8 persons; heard lectures and sermons, 76; made pastoral visits, 1,543; prayers made in connection with pastoral visits, 988; visits to sick, 535; miles traveled, 2,781 — a workman that needed not to be ashamed. — Rev. D. K. Merrill, the son of an old presiding elder, Rev. Joseph A. Merrill. He was well versed in the Scriptures and quite a politician. — Rev. C. L. Eastman was warmly welcomed. He gave three years of earnest, faithful, conscientious labor. His works live here and will live in eternity. — Rev. D. E. Chapin, long a faithful laborer in the Master's vineyard. He came in failing health; his mental power was ebbing, but his soul-force strong. — Rev. L. Hall. While in Waltham he sailed on a stormy sea. His wife left him for the upper Eden, and calumny assailed his character. In a distant State he labors in the itinerant field. — Rev. J. Wagner. A persistent workman, a good pastor; his works follow him. During his pastorate $3,000 was expended in altering and refitting the auditorium. This money was all collected through his persistent effort. — Rev. G. W. Mansfield. Great was his love for souls. He once said, and truly: "When I am after a soul I can think of nothing else." — Rev. W. W. Colburn, the silver-tongued orator. To know him is only to love him. Were the house as strong as the inhabitant, he would be a cyclone among the hosts of sin. — Rev. W. A. Braman. The conscientious believer who suddenly folded his hands and "was not, for God took him." — Rev. I. H. Packard, the brilliant writer, who ever seemed to carry his heart in his hand, and in that heart love to God and man. The Waltham church looks eagerly for his second coming, and only fears that with increasing strength and developed powers, higher and broader fields of labor will demand his services. — Rev. G. F. Eaton, the man of deep, rich and varied thought. He had always something new from the Gospel treasury, and bound his people to him with hooks stronger than steel. From us he was promoted to the presiding eldership, and other and higher honors await him. He is worthy. — Rev. J. M. Avann. While he was in Waltham, after carefully surveying the ground, it was deemed best to erect a second church on the south side of the river, and from the first striking of the spade into the ground to the dedication day his influence was felt. From the foundation to the capstone he watched daily, almost hourly, every part; and the finished building is a monument of his untiring industry. He left many, very many, strong friends. The church was built at an expense of something less than $15,000, and when finished was delivered by the old to the new-formed church for occupancy. One hundred and fifty members from the old church made the foundation of the new church. — Rev. Charles Tilton suffered with infirm health while here; but he did what he could, and God blessed his labors.

Rev. E. P. Herrick.

Rev. E. P. Herrick, the present pastor, is still a young man, with an alluring prospect before him. The son of a Methodist minister (Rev. A. F. Herrick) and a devoted Christian mother, he was early imbued with the spirit of Methodism and willingly listened to the Gospel injunction, "Go!" He has been a member of Conference but ten years, and already has an enviable standing there.

His first appointment was at Pelham, where he had preached one year previous to uniting with Conference. Thence he went to Winchendon, where he performed the herculean task of freeing the church from a heavy and crushing debt, beside refurnishing and beautifying it. This was a peculiarly difficult task from the fact that previously the church had been freed from debt on subscription papers; but each time, owing to failures and hard times, on balancing accounts, the church found itself more hopelessly in debt than ever. But Mr. Herrick in three years completed the task, and left the church not only free from debt, but in every department advanced, and with a grander spiritual power. Thence he went to Marlboro', where a glorious revival crowned his labors, and he was unanimously urged to remain the fourth year. But Waltham claimed his services, and to Waltham he came. Three years have passed, and by his own withdrawal he is not a candidate for returning. He has done what he could and labored honestly, earnestly, constantly. No pastor has had a stronger hold on the outside public. No member of his church or congregation but extends to him a loving hand and bids him Godspeed.

Asbury Temple, Waltham.

The church at the beginning of his pastorate numbered about 400 members; at the close it numbers nearly 500. A blessed revival visited the church in the spring of 1893, in which he was assisted by Evangelist Dunnett. This gave some 75 probationers to the church.

While he has been in Waltham the church has demolished the old church building, cleared the site, and erected an imposing building four stories in height. Five stores and the post-office occupy the ground floor and in the three upper stories are fifty-three offices and rooms. Beside this, the church has ample room for its auditorium, a large vestry with five smaller rooms for class-rooms, ladies' parlor, etc. The cost of the building, including the value of the land, has been about $200,000, on which is a debt of $140,000. The interest, insurance, taxes and incidental expenses are met by rentals. The building committee is enthusiastic in the belief that all is well, and that there will be a margin for a sinking fund after all expenses are paid.

The Conferences.

N. E. Southern Conference.

Providence District.

At the *Tabernacle Church, Providence*, Rev. J. A. Rood, pastor, Dr. A. J. Church, of Washington, D. C., preached excellent sermons, morning and evening of March 25.

In the morning of the same day Rev. J. A. L. Rich, of the *Embury Church, Central Falls*, preached a sermon before the Superior Lodge, No. 35, I. O. O. F., his subject being, "The Life and Light of Men." In the evening a grand Easter concert was given by the Sunday-school, under the direction of the superintendent, Mr. W. A. Haskins. The house was crowded in the morning and evening. One person has been recently baptized and one received into the church by certificate from the Methodist Episcopal Church, South.

In almost all of our churches appropriate Easter services were held, with elaborate and beautiful floral decorations.

Mr. Charles C. Hagerty, president of the Epworth League in *Emmanuel Church, Mansfield*, was chosen moderator of the recent town meeting in that place. He is held in high esteem in that community. The no-license vote was overwhelming—five to one against the liquor traffic. The church here is very prosperous under the pastorate of Rev. Charles E. Beals.

The fourth quarterly conference of *Drownville* and *Riverside* by a unanimous vote requested the return of the present pastor, Rev. E. E. Phillips, for another year. At Drownville no extra services have been held this year. Ten persons have recently been converted. Eight have joined the church on probation and one by certificate. The finances of the church are in a better condition than ever before, and that, too, without resorting to many "fairs and festivals." Many strong words of high commendation are heard here respecting the grand missionary sermon recently given them by Presiding Elder Benton. The Ladies' Aid Society of Riverside a short time since spent the day with the pastor's family at Drownville, and left them many substantial evidences of their love in the shape of a generous donation. This was their third visit during the Conference year. At Riverside the audience and interest are increasing constantly. Several have recently sought the Lord. This society has had a hard struggle for life. The financial condition of things is improving and a better day is dawning upon it. The Conference must stand by this church and help it into a more vigorous condition of life. The pastor is doing a grand work in both of these churches, holding six or seven services every Sunday.

March 25 was a glorious day in *Bristol*. At the Easter services in the afternoon, in the presence of a great audience, the pastor, Rev. W. J. Smith, administered the sacrament of baptism to 40 adults and an infant. It was a day of almost unparalleled joy and delight to the throng of converts and older Christians who entered heartily into the spirit of the services.

The W. H. M. S. of Providence held an interesting quarterly meeting in *Chestnut Street Church* last month. The feature of the afternoon program was a debate upon the question, "Which is the Most Important Branch of Home Missionary Work?" Two ladies spoke upon each of four different branches—the deaconess work, the Southern work, the frontier work, and the work for immigrants. A vote of the assembly upon the merit of the arguments was taken, and the largest number of ballots was cast for frontier work. Tea was served to about a hundred persons. At the opening of the evening service the president of the auxiliary, Miss M. E. Stewart, made a plea for more subscribers to *Woman's Home Missions*. Miss Genie Lawton rendered two delightful solos. The address of the evening was given by Rev. J. D. Pickles, of Worcester. It was brief, but stirring and intensely interesting throughout. X. X. X.

New Bedford District.

Wareham.—Special revival services have been held here for the last month with good results. Several persons have been converted, backsliders have been reclaimed, and the church is greatly quickened and encouraged. The Sunday-school, under the superintendency of the pastor's wife, has nearly doubled its average attendance, and the attendance at all the services of the church is largely increased. The church is in a more hopeful condition than for several years. Rev. C. H. Walter is pastor.

Nantucket.—An encouraging religious interest prevails here also. About ten persons have been converted or reclaimed during the past season, four of whom have been received on probation. Here the Sunday-school is also in an unusually prosperous condition under the superintendency of Mrs. Mary F. Coffin. The Sunday evening services are largely attended. The pastor, Rev. R. J. Kellogg, has recently been appointed a member of the school board of the town. Bro. J. P. Nye, one of the oldest members of this church, passed suddenly to his heavenly home, Feb. 2. He had long been an honored and useful member of the church, holding at different times nearly all the offices of the church. His end was peace.

New Bedford, Allen St.—The March communion service was one of special interest at this church. The number of communicants was the largest which has participated in this service for several years, a number of the recent converts receiving the communion for the first time. In connection with this service the pastor, Rev. C. L. Davis, baptized 8 adults and 2 children. Thus far 35 have been received on probation as the fruit of their revival. The pastor has been giving a series of illustrated lectures on the "Problems of the Religious Life," which have been largely attended.

New Bedford, Pleasant St.—Special revival services have been held for about a month, the pastor, Rev. A. Cameron, having been assisted by Messrs. Anderson and Chubbuck. The meetings have been largely attended, and a good interest has prevailed. A considerable number of persons professed conversion, and many believers were intensified in their religious life. The pastor is faithfully finishing up the third year of his pastorate.

Cottage City.—Rev. W. L. Hood has received 3 on probation, 7 to full membership, and 6 by certificate during the past quarter. The church has enjoyed the pastorate of Mr. Hood for three years, all departments of the work having been carried on harmoniously and successfully, and the church property having been materially improved. The Ladies' Society of the church received the gift of two cottages on the camp-ground from the estate of the late J. S. Spinney, of Brooklyn. It was his intention to transfer these cottages to the ladies before his decease, but death came to him before it was done. His sister, who was his executor, knowing his intentions, carried them out in August last by transferring the property. N. B. D.

Norwich District.

At *Manchester*, Rev. J. Tregaskis, on March 4, received 2 persons to probation and 2 from probation to full connection. March 11, a deficiency of $300 for current expenses needed to be raised. The pledges at the opening of the year amounted to $820, and $1,600 was required. Notwithstanding the hard times and stormy weather, the willing people soon gave $319. The Sunday-school entertainment, March 14, added still more to the receipts. The Ladies' Benevolent Society has expended $60 on the parsonage, and contributed $55 to the treasury of the church. The Epworth League has given $125 toward the current expenses of the church during the year, and have a surplus of $30 in their treasury, which they intend to use in beautifying the exterior of the church edifice.

New London has begun the second century of church history with encouraging signs of prosperity, spiritual and financial. The free-seat system with voluntary weekly offerings has been successful. Congregations are increased and the current expenses have been promptly met without deficiency. The total of benevolent contributions will be about as large as they have ever been. Sunday, March 4, 32 persons were received to probation, 10 by certificate, and 1 in full connection. April 1, 6 were received in full and 3 to probation. All departments of the church are well sustained and advancing. W. J. Y.

DEDICATION AT BURNSIDE.

Somewhat more than a year ago the church building in Burnside was destroyed by fire. The pulpit Bible, Sunday-school organ, and a few other articles, were rescued from the flames. On Wednesday, March 14, a beautiful new church, erected on the site of the old at a cost of $12,858, was dedicated. Services were held afternoon and evening. Of course, Rev. L. B. Bates, D. D., of Boston, the successful church dedicator, was present. In the afternoon he preached an interesting and unique sermon. His text was Habakkuk 3: 4: "There was the hiding of His power." At the close of the sermon he conducted the finances. Of the $4,800 unprovided for, half was soon happily raised. In the evening the sermon was preached by Rev. E. Tirrell, presiding elder of Norwich District. The sermon was powerful, made effective by the unction which usually attends the pulpit labors of this man. The text was 2 Chron. 6: 41. Additional subscriptions were secured at this service. Between these services the guests, including friends, visitors, and former pastors, sat down to a bountiful collation prepared by the ladies of church.

The church building is decidedly modern in appearance and appointments. Finished in the interior in light shades, it is very neat by day, and at night, brightly lighted, with its numerous memorial windows, flashes like a brilliant ornament in the midst of the modest village dark under the shadows of its forest of great elm trees. The interior is finished in hard wood. The woodwork, the organ, and the pulpit set are perfectly matched. The effect is cheering, homelike, delightful. The architecture is not stately, but practical. The audience-room will seat 200, and the Sunday-school room adjoining 250 more. The ladies' kitchen is a gem. The sweet-toned pipe organ is from Westfield, Mass., and the clear-toned bell from Troy, N. Y. The building was designed by Barrett Bros. & Comstock, and the builders were Watson H. Bliss & Sons, all of Hartford. The building committee for the church consisted of L. S. Forbes, James S. Forbes and Frank C. Gould. The pastor of the church is Rev. John McVay. Successful in every appointment, he has during his short pastorate of a single year endeared himself to the hearts of his people, and by his hope and energy and practical work has been a constant inspiration to this important enterprise. Burnside, with its elegant new church, its new electric railroad to Hartford, and its improved water privileges, has a bright future before it, and will doubtless in a few years stand among the very best of our appointments.

Vermont Conference.

All persons planning to attend Conference should read with care the railroad notice on Page 13. R. R. SECRETARY.

St. Albans District.

Highgate.—A four days' meeting was held recently, attended by the presiding elder and other ministers from abroad.

Georgia.—Rev. Geo. Deuel, of Isle La Motte, occupied this desk, March 11, to the pleasure and profit of all who heard him.

St. Albans.—The Epworth League secured the New Orleans Jubilee Singers for March 16.

North Wolcott.—The supper for the benefit of Rev. M. A. Ryan, at Alson Woodmansee's, was a very enjoyable and profitable affair. Net receipts, $22.50.

Morrisville.—Rev. H. W. Worthen, D. D., of Hardwick, occupied the pulpit in exchange with Rev. R. L. Nanton, Sunday morning and evening, presenting very interesting sermons.

Richford.—The pastor, Rev. J. H. Wallace, is closing his fourth year—a longer time than any other minister has remained. During his stay many accessions have been made to the membership, and repairs have been made upon the church edifice and parsonage. He is a talented preacher and his return is desired.

Swanton.—The Sabbath-school took a prominent part in the service of song and other exercises of Easter. A large social gathering was held at the parsonage, March 7, leaving an acceptable sum of money in the hands of the Ladies' Aid Society. The New Orleans Jubilee Singers have given one of their popular concerts here under the auspices of the Epworth League. The Northern people never tire of hearing the melodies of the Sunny South as sung by the colored people.

West Swanton.—Rev. G. B. Hyde gave an illustrated lecture on the World's Fair. The views he showed are the best to be obtained. A delightful evening is spent at such a lecture.

Essex Centre.—The board of school directors have elected Rev. A. B. Blake superintendent of schools.

Enosburgh Falls.—March 16, Rev. P. Merrill wrote us, through the hand of his nurse, that he had been on his back forty-nine days without changing his position! He has no hope of going to Conference this year, and almost none of ever walking again on earth. He has the best of care, and continually says: "The Lord's will, not mine, be done." Christ has been precious to him during the past fifty-seven years, and is still his mighty Saviour. His hope of heaven is bright, and he is delighted to meditate upon a place where there is no sin and no sorrow. He sends his love to all the ministers of the Vermont Conference.

Enosburgh.—Rev. J. E. Bowen, at West Enosburgh, preached in Memorial Congregational Church, March 18, in exchange with Rev. C. P. Cleaves.

South Hero.—A sugar party was given at Capt. Corbin's for the benefit of the church. Some of the farmers were plowing and others drawing ice the same day recently.

Cambridge.—Rev. R. L. Mathison, of Johnson, preached at the Second Congregational Church, March 18. The remains of Miss Florence Martin were brought to this place from Stowe, and the funeral held at the house of her mother, Rev. H. A. Bushnell officiating.

St. Albans Bay.—Rev. W. H. Hyde is closing his work, and will rest a while the coming year. Fifteen have been converted during the year at one of the appointments.

Sheldon.—Rev. G. W. H. Clark supplied the pulpit last Sabbath. Rev. D. C. Thatcher lingers on the margin of earthly life, and there is small hope of his recovery.

Wolcott.—The pastor, Rev. M. H. Ryan, is beloved by his charge. He is laboring to the full extent of his ability and strength. The official board have voted unanimously for his return. His health is not at present sufficient for the full work of the two appointments on his charge. Hope is entertained that he will soon be able to meet all demands upon the ministerial office. D.

St. Johnsbury District.

Coventry.—The sub-district Epworth League convention was a great success. Revs. Joseph Hamilton, J. E. Knapp, I. P. Chase, G. H. Wright, W. C. Johnson and M. S. Eddy were among those in attendance. Great credit is due President Chase for the idea of these sub-district conventions, and also for the efficient aid given in carrying this plan to a successful consummation.

Barton.—Rev. H. A. Spencer preached two interesting sermons the third Sunday in March, representing the interests of the Seminary, which is justly held in high esteem in that community.

West Danville.—The work still continues, and a goodly number have been baptized and taken on probation. As is often the case, the fact that the people brought the tithes into the storehouse and built the church has caused the Lord to open the windows of heaven and pour out blessings upon the church and community.

Newbury.—An enthusiastic missionary sermon by Pastor Austin, March 11, inspired the people to give a collection 30 per cent. in advance of last year's apportionment.

Morgan.—A letter received from this place should have been noted in this column, but was mislaid. It contained an account of a good work in soul-saving which had been wrought by Pastor Knowles, and a general statement of the prosperity in all departments of church work.

Derby.—The fourth quarterly conference was held March 17, at 2.30 P. M. At 4 the roll-call of the church occurred, many responding to their names by a verse of Scripture or of a hymn, or personal testimony. At 5 a church supper was furnished by the Ladies' Aid Society. On Sunday Presiding Elder Hamilton preached an excellent sermon. Two were received into full connection by the pastor, and the Lord's Supper was celebrated. A young lady rose for prayers and has found peace in believing. This little church has now 81 members, a large part of them young people. The change in the membership has been quite remarkable during the five years of Rev. N. W. Wilder's pastorate. Thirty-one have gone out—ten by death and twenty-one by removal. Forty-three have come in, mostly by conversion. This has been a slow growth, but steady and healthful, and of the very best quality.

Newport.—A "missionary tea" was served at the church the evening of March 23. A letter from Rev. and Mrs. G. F. Arms, of Concepcion, Chile, was read. Mr. Arms was once stationed over this church, and during the pastorate a gracious revival occurred.

A very interesting meeting was held here, on March 16, in commemoration of the 70th birthday of Rev. Dr. A. L. Cooper, the pastor. From 12.30 to 1.30 P. M. a social hour was enjoyed. Then a large company, composed of members of the church, the pastors and representatives of the Congregational and Baptist churches of Newport, and about a dozen members of the Vermont Conference with their wives or representatives of their families, partook of a bountiful dinner provided by the ladies of the church. Music, and addresses by the pastors of the local Congregational and Baptist churches followed. Rev. H. A. Spencer, in behalf of members of the district, spoke in a touching and appropriate manner, and presented to Dr. and Mrs. Cooper a beautiful album containing a goodly number of photographs of his ministerial brethren and their wives, as a token of their esteem and a memorial of the happy occasion. Dr. Cooper responded with interesting allusions to his long ministry, extending over forty-eight years, and expressed his sincere thanks to all for their kind interest in him. At a late hour tea was served in the vestry, and in the evening a religious service of unusual power was held, at which time Rev. H. W. Worthen, D. D., preached. Had the state of the roads been better, a much larger delegation of ministerial brethren would have been expected. As it was, the meeting was of unusual interest and profit. Dr. Cooper's ministry has been greatly blessed to the church at Newport, and the quarterly board request his return for the fourth year.

Groton.—The Methodist church at this place is the recipient of a fine new piano—the gift of Mrs. Judge I. N. Hall. Up to date 36 have been received on probation as a result of the union revival meetings under Evangelist Whittier. Twelve were baptized Sunday, March 18, and there are more to follow.

Barre.—Edward J. Gale of this church has been granted a license to preach, and will undoubtedly be given a place on this district during the summer vacation. Bro. Gale is a junior at Wesleyan University, and a young man of fine parts and great promise.

Vermont Conference Methodists will read with much interest the Baltimore letter in the last number of the *Christian Advocate*. This letter states that the First Church, Baltimore, has been enjoying a year of great prosperity under the pastorate of Rev. T. P. Frost, formerly of this Conference. The Sunday-school is large, and the morning congregations crowd the spacious auditorium. The pastor has received 149 on probation at the church and its chapels, and 76 by certificate. The benevolent contributions have aggregated upwards of $3,000, and the total amounts raised have amounted to nearly $20,000—a most remarkable record. His myriad friends here rejoice over the deserved success of Dr. Frost.

W. H. M. S.—Mrs. Mary Leonard Wells, daughter of Rev. Dr. Leonard, of the Missionary Society, gives the address at the Conference anniversary, and will speak at Montpelier in the morning and at Barre in the evening of Conference Sunday. Mrs. Wells comes with the highest recommendations, and these societies are fortunate in securing her for a speaker.

Hardwick.—The community was greatly shocked last week to learn of the death of Rev. John Morse, an esteemed local preacher, who died of apoplexy in his 63d year. Mr. Morse had served for many years as an acceptable supply in the Vermont Conference, never having a charge which was not greatly profited under his vigorous administration. His push and energy, his sagacity and common sense, his tenderness and affection, his rugged honesty and sterling integrity, were so strongly developed that, in spite of defects of education, he cultivated the most difficult fields with marked success. In the death of Bro. Morse, Vermont Conference Methodism loses a good and true man who did with his might what his hands found to do. His son, Rev. Chas. W. Morse, is the pastor of the Meth-

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odist Church at Gaysville. There are also two daughters — one in the West, and the other, the wife of Treasurer Cowles of the Hardwick Savings Bank, with whom Bro. Morse had been living for the past few months. The sympathies of a large circle of friends will go to the bereaved widow and children. RETLAW.

New Hampshire Conference.

Manchester District.

Dr. S. L. Baldwin spent March 18 with *St. Paul's Church, Manchester*, and assisted in taking the missionary collection. We fear the hard times will not allow this society to come up to the point of last year. Extra financial burdens have been on them during the year, and this will in part account for a falling off.

Mr. C. R. Pease, a prominent merchant of Nashua and a good Methodist brother, has presented a first-class kitchen range to the district parsonage in Manchester. This is a very generous gift, and is much appreciated by the committee. They will be glad to receive gifts for the furnishing of the house from many others.

The church at *Goffstown Village*, under the pastoral care of Rev. H. E. Allen, has had one of the best years in its history. Large congregations have been present at the Sunday and week-night services. The pastor is a stanch defender of American ideas as opposed to the teachings and work of Romanism, and his utterances have given no uncertain sound. Though times have been hard, they have with comparative ease raised all the claim for ministerial support, paid $100 on their debt and the interest on the whole, reinsured the house, and for benevolences and all the current expenses their giving will reach a round $600. Of course they ask the pastor's return.

A few weeks ago *St. James' Church*, finding a deficiency in their current expenses, decided to raise it all. They did so by giving over $300. When paid in, this will clear the current expense sheet for the year. The fourth quarterly conference reports were very encouraging. B.

Concord District.

East Colebrook and *East Columbia*. — These churches have been held in peaceful and pleasant bonds for three years past by Pastor Holmes. Both churches wish the bonds and pastor continued as they are. There are signs of growing strength in both churches. Souls are being newly won to Christ, some reclaimed, and others confirmed in their allegiance to our blessed King.

Colebrook. — Several of the former strong supporters of this church have removed from the place — some by death. But the devotion of others to it sustains the work with no diminution of interest or support. Rev. G. W. Farmer, now only about three months settled in the parsonage with his new wife, is invited to abide therein the ensuing year, making the fourth of his pastorate with this church.

South Columbia. — Bloomfield, on the opposite side of the Connecticut and in the Vermont Conference, has voted to unite with South Columbia and to be united to the New Hampshire Conference, the authorities of the two Conferences concurring. This may prove a profitable arrangement for both of these churches. Rev. J. B. Aldrich has been trying to "strengthen the things that remain" in South Columbia for the past two years, and that with small support.

Groveton and *Stratford*. — For four years Rev. J. H. Trow has faithfully served these two churches. Strong expressions are made by them for his return to serve them the fifth year. He has enrolled, with their consent, forty business men, formerly seldom present in church, who have agreed to make reasonable effort to attend every Sabbath the ensuing year. Sixty men of this class rallied a few Sabbaths since, entered the church in procession and were seated together in front of the preacher. They took their own collection, and made it a gift to the pastor. It was a generous sum.

Lancaster. — The quarterly conference recommended, at their request, that about thirty members of this church be transferred to Grange Village to form a new church, to be called the Grange Village Methodist Episcopal Church, the same to continue a part of this charge and to be under the care of the pastor at Lancaster. This is a work of much promise. The pastor reports an excess of missionary money over last year and over the apportionment. A good showing for these times. About $1,000 has been expended for parsonage lot and improvements. These include the best parsonage house on the district and a building moved and fitted up for a tenement. The pastor, Rev. R. T. Wolcott, is invited to return.

Whitefield. — The temperance cause is at the front here, as might be expected, with Rev. D. C. Babcock to champion it, and he is invited to return the second year. He has been absent several weeks for treatment in a medical institution in Buffalo. It is expected he will soon return strong for his work.

Jefferson. — Pastor Loyne has several adjuncts to his large work. The parsonage is the headquarters of the lumber camp work, whence tons of matter have been distributed by Bro. Drury, the efficient missionary representing the W. C. T. U. in this work. His reports, published in the *Voice from the Woods*, read like those of the pioneers in the early days. This work should be sustained summer and winter. Jefferson wants its pastor to remain the fourth year.

Lisbon. — This is a point long held by that division of the Christian army known as Methodists, and its flag still floats over a corps of faithful soldiers under the leadership of Rev. L. R. Danforth. Here the New England Conference held its session seventy-five years ago. Rev. J. W. Merrill, D. D., was then a boy ten years of age, residing here with his father, the presiding elder of the district. Two miles above the village is an eddy in the river called the Salmon Hole. Young Merrill was challenged by an older boy to swim across the river at that point. He dashed in, and when half-way over he remembered that his mother had charged him not to venture there. He began to fear he would be drowned for disobeying his mother, and he promised the Lord if He would help him to swim ashore he would not swim back. He reached the shore, then walked a distance up the river, waded across and returned on the other side for his clothes. Some of the mighty men in Methodism in those days had their origin in this vicinity, notably three bearing and honoring the name of Young. Sabbath morning, March 11, the writer awoke here to hear a tuneful-throated robin greet the rising sun with its sweet song. God who tuned that throat to warble its notes must delight in melody. The best is not too good for His worship. So the people here feel, and they propose to praise Him with heart and voice, aided by a new pipe organ of excellent quality, rated in value at $2,000 instead of $1,800, as before stated in this correspondence. This church has a singing pastor, and it wants him to sing on and preach and pray on another year in Lisbon.

Concord, First Church. — Easter Sabbath 20 were received into membership, 18 of them from probation. About a hundred probationers have been received during the past year. Recently at a free evening tea $450 were quickly pledged to cover all bills for current expenses for the year. If the pastor, Rev. J. E. Robins, concurs in the unanimous vote of the quarterly conference, he will return for the fifth year of work with this people.

Concord, Baker Memorial. — The dedication of the new church edifice, now about completed, will be deferred to some time in May, when it is expected the new organ will be in position, and it is hoped Bishop Foss will then be able to be present. The Ladies' Society has generously assumed the expense of the organ. The outlook for this church is full of promise. Rev. G. M. Curl's return is desired.

Busy Days. — Such have been the eight days preceding this writing, during which the writer has traveled 530 miles by railroad, 68 by carriage, visiting meanwhile twelve churches, preaching, exhorting, holding quarterly conferences and numerous councils of war having respect to the ordering and pushing of the campaign in the future, under our Great Leader, and in obedience to His command: "Speak to My people that they go forward." This paragraph may answer many kind inquiries concerning the health of this traveling correspondent. S. C. K.

Dover District.

Garden St., Lawrence. — Rev. Thomas Tyrie, pastor of this church, was given a significant farewell reception on the evening of March 28. There was a large attendance at the church, including many distinguished residents of the city and clergymen of all denominations in Lawrence and surrounding towns. Complimentary addresses were made by the ministers present, by Mayor Ruter, Captain Herrick, and others, expressive of their grateful appreciation of Mr. Tyrie and family and their work in the city. Charles H. Hartwell, in a few interesting and fitting remarks in behalf of his people, presented the pastor a tree, upon which were pinned seventy-five one-dollar bills.

Maine Conference.

Portland District.

Kezar Falls is enjoying a very gracious revival, which has reached the young men especially. The converts are strong and faithful. This movement will bring to the church a much-needed force and be a transforming power in the community. Rev. M. E. King, the pastor, has had prosperous years before, but this is one of his best.

A good religious interest prevails at *Sanford*. Several have sought the new life in Christ Jesus. This society has forwarded its contribution for the district parsonage.

Cornish is rejoicing, for the Lord has visited His people. On a recent Sabbath 17 were baptized. The League and Junior League are now working forces.

York is prospering. Several of the younger young people have been converted, and a room has been finished in the church for the smaller meetings. The pastor is now holding meetings regularly at the Beach.

Kittery has had a successful year — the best of this pastoral term. Valuable and promising members are coming forward to the work of the church.

At *South Eliot* the financial improvement that has supplied a good parsonage, and the spiritual interest at *Spruce Creek*, have brought the charge forward to a better position. Rev. D. Pratt, the pastor, is invited to return for another year. An interesting Sunday-school convention was held at First Church, March 28. An inviting repast was supplied for body and mind.

At *Eliot* pastor and people are happy in their work, and the quarterly conference invited Rev. E. A. Porter to return, with the privilege of attending Boston School of Theology if he should desire to do so.

Old Orchard church is on the high tide of salvation. The Easter Sunday congregation was large and a very large number were at the communion service; 11 were received in full and 25 on probation.

Pine Street is coming out well at the end of the year. The reports gave evidence that the church is in excellent financial condition, and there is a promising outlook for the future. A hopeful, steady, united effort of consecrated members would in a short time make this one of the best churches in the State.

At *Chestnut Street* all departments of work are attended with success. Without any special

[Continued on Page 12.]

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The List.—Bridesmaid, the best pink rose by far ever introduced. Princess of Wales, amber yellow, deepening to orange. Snow Bank, pure white, always in bloom. Princess de Nadziwell, lovely moss rose. Pearl of the Gardens, deep golden yellow. Beauty of Stapleford, bright rosy crimson. Queen of Fragrance, in clusters of six to ten roses, white edged pink. Rheingold, beautiful shades of saffron and fawn. Sunset, golden amber, resembles an "afterglow." Dr. Grill, coppery yellow and fawn rose. Duchess Marie Immaculata, an intermingling of bronze, orange, yellow, pink and crimson. Lady Castlereagh, soft rosy crimson and yellow. Papa Gontier, lovely dark red. Star of Gold, the queen of all yellow roses. Wootton, a great rose in bloom all the time. Lady Stanley, great garden rose. Viscountess Wantier, one of the best roses grown. Cleopatra, soft shell pink, lovely. Sapphe, fawn suffused with red. Letty Coles, very chaste and beautiful.

THE PROOF OF THE PUDDING IS IN THE EATING. This applies to Floral matters as well as to matters culinary.

Baltimore, Texas, Nov. 22.
The GOOD & REESE CO., Springfield, O. Gentlemen: The 20 ever blooming roses you sent me for $1, arrived yesterday in the most splendid condition, and allow me to say that I was absolutely surprised at the size of the stalks and the amount, length and thriftiness of the roots. I have wondered many times how you could afford to send out such roses for such a small price. Every home in the land should have their yard full of ever blooming roses at this price. Yours,
Judge C. H. WILLINGHAM.

Pittsburgh, Pa., Sept. 20, 1893.
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We will also send our Iron Clad Collection of 12 Hardy Roses, all different colors, $1. Try a set. 20 Chrysanthemums, all prize winners, $1. 10 Geraniums, double and single, flowered and scented, $1. 10 choice Begonias, different kinds, $1. 40 packets choice Flower Seeds, all different kinds, $1. Our handsome, illustrated, 128-page Catalogue, describing above Roses, Plants and all Seeds, mailed for 10c. stamps. Don't place your order before seeing our prices. WE CAN SAVE YOU MONEY. We have large two year old stock for immediate effect. Liberal Premiums to club raisers, or how to get your seeds and plants free. We are the LARGEST ROSE GROWERS IN THE WORLD. Our sales of Rose Plants alone last season exceeded a million and a half. When you order Roses, Plants and Seeds, you want the very best. Try us. Address

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The Family.

THE OLD SERMON.

[A request for information regarding this poem was recently made by a correspondent through our columns, and a lady residing in Millville, Mass., Mrs. H. W. Mann, has kindly copied it and forwarded it to the HERALD. The poem is so interesting that we republish it. The author's name we do not know.]

The solemn hush of midnight is brooding over the earth;
Alone in my state and splendor I wait for the new day's birth.
No sound breaks in on the stillness, no voice in the silence calls,
So heavy the velvet hangings, so thick are my study walls.
I would sit in the dusky silence, and rest both heart and brain,
And gather strength for the warfare that day brings on again;
But a picture comes in the darkness of a place I knew when a boy,
And it chills the heart that is throbbing with the flush of worldly joy.
'Tis a simple church in a meadow land,
Where I see a white-haired pastor stand,
Who warns his flock with uplifted hand:
"Except ye be like the children,
Ye cannot enter in."

There's a glitter and glory around me that is born of a guinea's shine;
I measure a thousand acres, and know that their wealth is mine;
I hear in the shout of the gaping crowd the homage they bear my name—
It is written in radiant letters on the glittering roll of fame;
The sound of the words I utter is echoed from land to land,
And the helm that sways a nation is trusted within my hand;
But my heart grows faint like a woman's when the dusk of twilight nears,
And I dread the solemn midnight when that white-haired man appears.
For soul and spirit become perplexed;
I dread the words that are coming next,
The awful sound of that simple text:
"Except ye be like the children,
Ye cannot enter in."

Long and fierce was the struggle that placed me upon the height;
Wrought with a will for the lustre that has made my name so bright;
I won me a crown of laurel, and wreathed it around my brow,
And the wounds of the mighty conflict I bear about me now.
And mine is the time of resting, of pausing awhile in the strife,
For I fought the fight like a victor, and conquered the thing called life.
But that picture will come in the darkness and stifle the firelight's gleam,
Till I pale and shrink like a culprit who is bound in a nightmare dream.
For I see the old man standing there,
The lifted hands and the whitened hair,
And I hear the trembling voice declare:
"Except ye be like the children,
Ye cannot enter in."

So I sit alone in the midnight, while the ghosts of the past flit by,
And they warn me with shadowy fingers of the end that is drawing nigh;
I think of the life within me, of the fierce and resistless will,
And the frail and helpless body that must lie so cold and still,
Till the quivering heart in my bosom grows faint and numb with fear
With dread of the awful summons that one day I must hear;
And I turn with a shudder of loathing from the power I stooped to win,
And I long for the heart of childhood untouched, unsullied by sin;
For the voice of truth falls on my ears,
And memory calleth adown the years,
While awed and frightened my soul still hears:
"Except ye be like the children,
Ye cannot enter in."

Thoughts for the Thoughtful.

It is worth while to live!
Be of good cheer,
Love casts out fear,
Rise up, achieve!
—*Christina Rossetti.*

* * *

The rest of Christ is not that of torpor, but of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in duty.—*Frederick William Robertson.*

* * *

Life is God's gymnasium. He takes the measures; we do not know what they are. He puts us in our places, and gives us what discipline we need. The ministers call churches means of grace, and prayer means of grace, and the Bible means of grace; and so they are. But, also, your shop is a means of grace, and your kitchen is a means of grace, and your social gathering is a means of grace; your dull and stupid clerk is a means of grace, and your more dull and stupid cook is a means of grace—or disgrace, just as you choose to make them. Let a man go into life believing this, taking life as his school preparing for the life beyond, and what a glorious thing it is to live! Even failures do not discourage such a man, because he says, I have failed once, and, now I know what my weak point is, I will correct it next time. Christ supplies our need by teaching us the meaning and significance of life.—*Lyman Abbott, D. D.*

* * *

It is so easy, and so much pleasanter, to drift. Just to lie back, and renounce effort, and let yourself go whither the waters will, as they break musically on the sides of the rocking boat. But, ah, how ineffable the remorse, how disastrous the result!

Are you drifting? You can easily tell. Are you conscious of effort, of daily, hourly resistance to the stream around you, and within? Do the things of God and heaven loom more clearly on your vision? Do the waters foam angrily at your prow as you force your way through them? If so, rejoice! But remember that only Divine strength can suffice to maintain the conflict, and keep the boat's head against the stream. If not, you are drifting. Hail the strong Son of God! Ask Him to come on board, and stay with you, and bring you into port.—REV. F. B. MEYER, in "The Way into the Holiest."

* * *

How does the soul grow? Not all in a minute.
Now it may lose ground, and now it may win it;
Now it resolves, and again the will faileth;
Now it rejoiceth, and now it bewaileth;
Now its hopes fructify, then they are blighted;
Now it walks sunnily, now gropes benighted.
Fed by discouragements, taught by disaster,
So it goes forward, now slower, now faster,
Till, all the pain past, and failures made whole,
It is full-grown, and the Lord rules the soul.
—*Susan Coolidge.*

* * *

We all know that if a plowman is to make a good furrow he must not look back. But it is impossible to do good work if the plowman removes his hand from the plow or his eye from the mark. Especially difficult was it to make straight furrows in Oriental countries where the soil was hard and the plow was light. Only a watchful eye and a steady hand could make a furrow even approaching straightness. Dr. Hackett tells us of the frequency with which he saw peasants with their light plows and feeble cattle striving to break up the fallow soil. He shows also how exact is the language of the Saviour here to Oriental customs. Had the plows of that country been made like ours, Christ would have said hands and not hand; but He speaks with exact conformity to the one-handed plow common then and not uncommon still. Our Lord teaches us that the Christian calling requires earnestness, decision and perseverance, and that the man who lacks these qualities is not fit for the kingdom of God. Hesiod, one of the earliest Greek poets, speaking of the plowman, says:—

"Let him attend his charge and carefully trace
The straight-lined furrow; gaze not more about,
But keep his mind intently on the work."

Looking back leads to drawing back, and drawing back, we are divinely taught, is perdition. We must ever remember that only he who endures to the end has the promise of salvation.—*R. S. MacArthur, D. D.*

* * *

Ah, how can you and I understand the things that are happening now to us—the dark, the cold, the wintry things, as well as the bright, the joyous, and the summer things—unless we can send our vision up to some great height beyond us, to some great life above us, toward which they are all determining, toward which they trend and go, and see in that the object which all these things are for? From things, to man, to Christ. From them, to us, to Him! And looking at them from there, we begin to know them a little, and only then do we know them. Seeing in Him the life to which they are committed, to which they all belong, we put new values on them and see new meanings in them. Those sorrows and joys, those tasks and treasures, which come from the world and are given to us by life, and those experiences that come from bereavement and which have been taught us by death, they are ours, yes—but that is not all—and we are Christ's. Seeing that and knowing that, we then know how to regard them; we then know what they are meant to do—not to make us a little bit richer or more prosperous than our fellows, and stopping and ending there, not to make us poor or poorer, not to make us comfortable or uncomfortable, not to make us light of heart, not to make us sad. Their aim is far beyond all that, and like St. Paul they seem to say, and looking at them from the point of view of the life of Christ, we seem to hear them say, "Whether we are bright or dark to you now, whether things of life or things of death, forgetting what has been already accomplished in you, this one thing we do and we were meant to do, to press you on, to drive you on, to bring you nearer to Jesus Christ, to lift you up more and more through sunshine and cloud, through poverty and wealth, through all things—to lift you up to the high and eminent place to which you really belong."—DAVID H. GREER, D. D., in "From Things to God."

A GOLDEN MIND.

A Character Sketch of the Late President Helen A. Shafer of Wellesley.

Estelle M. Hurll.

IN searching for some expression which should in any slight degree describe the unique beauty of the character in whose memory I write, the fine phrase of Shakespeare comes to my thoughts as eminently appropriate—"a golden mind." Through every possible test which years of public service and hosts of private friendships brought to bear upon the mind of President Shafer, it was always found to be of pure gold. Her absolute sincerity in word and deed, her unswerving loyalty to truth, her clear-sighted impartiality in every question of justice, have made her name a synonym for all that is high-minded and honorable.

Her remarkable abilities as a mathematician and teacher, and her administrative successes as a college president, will be the special theme of praise from those who regard her life from the standpoint of the university world. Mingled with this praise there will also arise from the hundreds of her former students scattered far and wide over the land a tribute of love and gratitude for those gracious, womanly qualities which she possessed in so large a measure. How many there are who cherish in everlasting remembrance some timely word of counsel which solved a difficult problem in life; some kind expression of sympathy which lightened a burden; some grave word of caution which prevented a false step; some mark of encouragement which added a new sense of dignity to the achievement of a success. How proud was every student of her approval, how mortified by her reprimand!

The first interview with Miss Shafer always left the new student filled with admiring respect for the college president, so wise, so kind, so gracious, were her words of welcome. In the coming and going of the weeks, respect and admiration deepened into a feeling of personal loyalty, and as the months proceeded this grew into an earnest love and devotion which in many cases will last through all time.

The beneficent influence of a college president upon the surrounding young lives is determined by the ideals which that president makes manifest both in practice and teaching. And first of these is the ideal of scholarship. "A golden mind stoops not to shows of dross," and President Shafer could not tolerate any sort of superficial work in any department of collegiate instruction. Breadth of outlook and thoroughness of grasp were the points upon which she always insisted as essentials of true learning.

Again, the social ideal of a college is of great importance to a young woman in the formative period of her life. I do not think any young girl could have a better object lesson in the methods of social life than an evening in the company of President Shafer. Such an occasion was a memorable event to all who were privileged to enjoy it. I have never known any one who combined in so remarkable a way the faultless elegance of a distinguished society leader with the perfect ease of manner which made every one feel at home in her presence. Her conversation was delightful, ranging over every imaginable subject, and bringing to all a freshness of thought, a clearness of judgment, and a keenness of humor which invariably gave the listener something worth remembering. She was exceedingly tactful in drawing others into conversation, always deferential to their opinions, always kindly considerate of their happiness throughout the entire evening.

Above the social and intellectual ideals exemplified by President Shafer we must place the high moral ideal which her presence aroused in all who came under her influence. Her "golden mind" was a noble standard by which every student might test the quality of her own character. How contemptible seemed any baser metal beside the pure coin of such sincerity and truth! How quickly all self-deception and all the flattery of foolish friends vanished before her frank, conscientious, just opinions!

Her strength of moral character was the outcome of a profoundly religious spirit, which filled her whole life with rare sweetness and beauty. Of all the many treasures in the rich inheritance she has left to the students of Wellesley, the most precious and the most imperishable is the religious ideal made manifest in her life. It was not by "much speaking" that she made known her soul's highest convictions, but by letting her light shine day by day with a steady, brilliant glow which left no room for doubt as to the divine fire at which it was constantly kindled. It was a high spiritual privilege to be present at a prayer-meeting which she conducted or to be a member of a Bible class under her instruction, and those to whom it was given to know her in close friendship derived from her an abiding knowledge of what it is to be completely consecrated to Christ.

The fervency and earnestness of her morning prayers in the college chapel gave a sacredness to the service which no student can ever forget. Their most remarkable characteristic was perhaps that they did not seem at all like *public* prayers. By this I mean that they were entirely free from any sort of oratory. Her voice and manner were exactly as if she were kneeling alone in her own private room. She did not pray *for* the congregation; she prayed *with* them, and the earnest petitions expressed the needs of every heart in her presence. From such devotions one rose up determined "to live more nearly as we pray;" to go out into the day's work doing every task heartily "as unto the Lord."

In doing a great work for Wellesley President Shafer has done a great work for the world. There are many today to rise up and call her blessed, and in the coming years, when the seed sown in the present shall have sprung up and yielded its fruits, her name will be inscribed on countless sheaves of the eternal harvest.

New Bedford, Mass.

GOD'S DEAREST GIFT.

SHE was a plain little woman, between thirty-five and forty years of age, wearing a last winter's cloak and a gown that had seen hard service. She pushed her way into the crowded ladies' cabin of the ferry-boat, holding a great bundle in careful arms. The seats in the ladies' cabin are generally occupied by tired men at six o'clock in the evening, and I do not blame them very much that they are frequently slow to yield their places to women. I would not blame them for their monopoly of sitting room in the very least were it not for the legend, "Ladies' Cabin," so conspicuously posted over the door.

But the woman who carries such a bundle as this one did, never has to wait long for a seat in any public conveyance. The bundle appeals for her, and a half-dozen men are ready to offer her the courtesy accorded by subjects to a queen. Young, old, rich, poor, learned, ignorant, it is the same. Over all of these the baby is king, and the baby and his mother are treated with deference, with attention, with kindness.

It is a common thing to see a plain mother carrying her child in her arms, but there was that in this mother's face which lifted the occasion quite out of the commonplace and dignified it as extraordinary. The two, mother and infant, were next to me, and, perfectly unconscious of observation, the mother looked into the face of her child. As she looked her own face became absolutely ennobled by the glory of her love. An expression—rapt, intense, devoted, consecrated—made her features rarely beautiful. It was to me as if the Madonna with her babe were sitting at my side, and presently I grew aware of a curious hush filling the air and making the homely place a sanctuary. A young man opposite, in evening dress with a flower in his button-hole, was gazing at the little mother with his heart in his eyes. Something very sweet and tender was tugging at that man's memory. He would go on his way fortified against temptation, strengthened in sincere purpose, by that radiant glimpse into one of heaven's ante-chambers—a true mother's soul. A woman in deep mourning was shading *her* eyes with a tremulous hand as she looked at the other's armful of helpless sweetness. Had *she* carried such a burden once, and had the angel of death taken it from her to find its wings the sooner in the purer ether above? Such yearning, such passion of longing, I have seen in the faces of women whose children sleep under the snow, or the daisies, and sometimes in the faces of women who have never borne babes.

Two young girls, returning from their work in a factory, saw my neighbor and nudged one another, with a whispered comment, and an elderly Scotch woman, with grandmother written in every line of her sensible countenance, nodded approvingly and sympathetically. She understood how "a bairn" moves the mother to the very highest pitch of ecstasy, especially when the bairn is a first-born, as this may have been. To my thought there stole, as if a voice uttered them, some old, old words from a Book that I love: "A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."

The boat bumped against the dock. There was a rattle of chains, the bustle of men and women in haste to land, but my Madonna, who had never noticed the effect produced by her presence, so absorbed was she in her great happiness, went calmly on her way, every one helping her, every one keeping the crowd from pressing too closely against the precious bundle in "the swaddling clothes." And I thought, as I have a hundred times, of God's dearest gift to a home, the gift of a little child. No treasure in bank or in acres, in position or in acquisition, can be compared with this for one moment. It is life given of God, another soul born into God's kingdom, another hand to bear the torch of everlasting love down the ages, and God's provision has chosen an earthly home to be its cradle, an earthly father and mother to be its guardians. No honor so distinguished as this, no duty so divine!

Yet there are mothers who shrink from accepting this heaven-bestowed gift. They are reluctant to assume its obligations. They gird at the confinement and the weariness its care will impose, or, faithless, they count the cost in our dross of dollars and cents. There are those who pity the mother of a large family, as though she were not rich and blessed among women, and envy the mother whose one child is growing up a solitary plant, though she is the one to be pitied.

The large family has its many advantages for the children themselves, and for the parents this, among others, that if death enters the home it does not rob it of every hope and joy, as when an only child is removed. Among the rights of children, for which I would most earnestly plead, is their right to be, and to be loved during the hallowed prenatal days and welcomed when their advent comes, as Mary welcomed her little One.

MARGARET E. SANGSTER, in *Congregationalist.*

THREE weeks of warm, sunny weather, with "spring's ethereal mildness" in the air, had beguiled us into thinking that winter had really departed, and that the "wild, stormy month," whose praises Bryant sings, had dropped out of the calendar. But the fierce old March lion was only drowsing, and these late days his roar has resounded far and wide, causing the dear little crocuses and hepaticas to turn pale with fright, the swelling buds on maple and lilac to shrivel in dismay, and the bluebird to hush his sweet notes. And those foolish mortals who so unwisely threw off heavy clothing during the "warm spell," and allowed the furnace fire to go out, are fortunate indeed if they have escaped an attack of pneumonia. Truly, it is not safe to trifle with this treacherous Northern climate.

* * *

ONCE more the beautiful, joyous Eastertide has come and gone. What has it meant to each of us personally? Has it been merely a period of esthetic enjoyment, a rapturous exaltation of spirit, a going up into the "mount of transfiguration" for awhile, to be followed by a dropping back into the old, narrow, easeful ways of living? Or has the resurrection story vibrated with new meanings for us this year? Have we resolved henceforth to live a new life, freed from the grave-clothes of selfishness and discontent and sin? With our Gethsemane agony — whether of bitter sorrow or of bitterer sin — fresh upon us, let us come forth from the opened tomb with souls forever illumined with Easter light and life and joy, willing to serve the Risen Christ in any way it pleaseth Him.

"Dear Master, in Thy footsteps let us go,
Till with Thy Presence all our lives shall glow,
And souls through us Thy resurrection know."

* * *

ONE of Aunt Serena's treasures is a dog — a beautiful Scotch collie of undoubted pedigree. As dog-poisoners abound in her neighborhood, all who care for their pets are obliged to keep them confined. But chains become weakened by constant use, and the other day it was necessary to buy a new one. This time I determined to get a stronger one, even, than the last, if possible — one that would withstand the wear and tear of perpetual jumping and dragging about. So I carried home a heavy, ten-foot chain, and the next morning the man fastened it to the dog's house. But instead of circling around as far as the new chain would allow, the dog merely walked about in a six-foot semicircle — the length of his old chain. Not an inch would he step beyond his usual limits; and it was some time before the dear little fellow understood that he could venture four feet further away from his house than he had been accustomed to do.

Ah! I thought, as I watched the dog with amused eyes, how much we human beings resemble little "Bonny." We walk the unvarying treadmill of daily living, blind to the fairest opportunities that lie close beside us, and with vision bounded by narrow discs of self-imposed duties instead of the wide horizons of God's love and mercy. Back and forth we swing in the same old orbit year after year, when a few steps of faith would bring to us undreamed-of possibilities. Held fast to God by the chain of His love, let us walk out trustfully as far as the Blessed Will permits.

* * *

"IS she pretty?" asked one young girl of another. "No, not at all pretty," was the reply; "but she is charming — graceful, refined, reposeful, with one of the sweetest voices I ever heard. She doesn't need what is usually styled beauty." Charm is better than beauty — and is more lasting.

* * *

A VERY pleasant surprise of Easter Saturday was the arrival of a large box wherein were placed in a nest of straw a dozen and a half of beautiful eggs, ornamented with gilt Maltese crosses and bearing the names, in gilt lettering, of every *attaché* of ZION'S HERALD office. Upon investigation, each egg was found to be filled with delicious maple sugar. Great was the wonderment as to the source of this unexpected gift; but when we noticed that the egg marked "Editor" was the smallest of the lot, we came to the conclusion that only *one* person would possibly do such a thing — and that one the little lady who presides over the editor's home. To a visit into northern Vermont, where maple sugar and eggs are indigenous products, we owe this sweet remembrance, and are duly grateful.

* * *

SPEAKING of Vermont, reminds me that Aunt Serena was the recipient of a dainty cake of "missionary sugar" from West Enosburgh last week — the sort that "melts in the mouth," and bears no resemblance whatever to much of that offered for sale in Boston markets.

AUNT SERENA.

DEPARTED.

I stand beside her empty chair;
Her clothes, her toys, are everywhere,
But she has vanished.
I listen for a voice that's stilled,
That all our house with music filled,
But joy is banished.

Our little darling's gone away
To that fair world wherein they say
There dwells no sorrow.
Sometimes I think she's watching there
O'er us, who in our wild despair
No comfort borrow.

My pathway lies through blinding tears,
And sad will be the future years,
Filled with regretting;
One face is stamped upon my heart,
One love that cannot e'er depart
Till life's sunsetting.

And if I, patient, strive to wait,
Perchance she'll stand within the gate
To greet my coming.
Then no more hopes bedewed with tears,
No parting through the eternal years,
Nothing but loving.

— M. A. C., in *Christian at Work*.

Art Notes.

— Hovenden's wonderful painting, "Breaking the Home Ties," has recently been reproduced in photogravure. The plate has been worked up by etching, bringing out the delicate passage and fine rendering of the original painting. The photogravure of this representative picture is hailed with gladness. It is a typical boy and a typical mother. Lew. Wallace in "Ben Hur" has given us a word picture of the great strength and tenderness of a mother's love; and Hovenden has painted on canvas such expressiveness of the human face as is rarely seen. The agony and love of the mother heart leap into her face at that supreme last moment as her soul reveals to the boy the greatness of a mother's love. Whatever else was missed or forgotten at the World's Fair this picture attracted as by a strange magic. Strong men turned away to hide their emotions, and, "It is my home, my mother," was heard again and again as the angel face of this Christian mother was seen on the canvas in the crowded corridor.

— The new position taken by art does not regard nature as a background for humanity, but as including it and a part of it. Our modern art deals with man in his social relations rather than his political and religious ones. Whatever the technical shortcomings of our artist may be, they hold an important place in the general spiritual movement of our present time.

— William Chase, in a recent conversation, said: "Some persons erroneously think that the portrait painter finds his greatest pleasure in the ideal face. The real pleasure lies in painting the subject as he is, whether he has an ideal or a commonplace face. The chief enjoyment consists in bringing out the character of the man as it is, expressing the personality on canvas as the artist conceives that personality to be." The old masters gave us few ideal faces; usually they painted real men and women.

— The World's Fair has given a more sincere appreciation to art in all its branches. We may not immediately feel its results, but the influence will be deep and far-reaching.

Little Folks.

APRIL FIRST.

N. A. M. Rec.

IT was Uncle Jerry. Everybody knew him, for had he not been one of the characters of the town for years and years? I don't believe the oldest inhabitant could have told you when Uncle Jerry came to town. Just now he was coming from the village and going to the little brown house beyond the big woods, which he called home.

He rode in a two-wheeled cart that rattled. He drove an old horse which was as much of a mystery to the oldest inhabitant as was his master, so far as age was concerned. The horse wore a harness that might have been older than the horse, judging from its looks, for it was tied up with numerous strings; and I have heard that ropes were tied on in various places where they were not needed, because, said Uncle Jerry, "Dey mought brek when I warn't a tinkin' an' den dey'd be men'd widout er special fixin.'"

Uncle Jerry wore a coat, a big muffler, an old, old hat, and some sheepskin mittens. These last had been given to him, and they were the only part of his costume that did not show age, and old age at that.

Singing as he rode, in his cracked voice, with now and then a quaver in it, and rocking himself a little in the rickety cart, he seemed a picture of contentment. Snow lay all along the roadside, but here through the woods it was not so thoroughly melted as beyond the protection of the trees. It was hard traveling for the old horse, and he soon settled into a walk that could hardly be called a progressive one, so slowly did he move.

When Uncle Jerry was not singing he was talking to himself in a way he had when alone: —

"Dar, Sod'm, doan yo' boun' me dat ar way 'gin! I 'low yo' tinks I'se had my supper, an' yo' 'tend fer ter shak it daown fer me. I wisht I hed de money fer ter git dat ar flann'l fer de ole 'ooman. I doan know nuffin' whut she say when she see I ain' gut no flann'l fer 'er, I clar I don'. Sod'm, dis yer road jes' mos'ly humps an' bounces. I jes' won'er I hed any mem'ry lef in my wool, I clar. I tell M'ria — 'How firm er foundation, de sain's ob de Law-ord.' Git er long dar, now, Sod'm! Yo' needn' quit yo' trab'ling coz I 'gin ter sing er sam chune."

So, part of the time talking to the horse, part of the time singing, and part of the time bewailing that he could not have purchased the flannel asked for by Aunt Maria, because he must have tobacco — *that* was necessary — he went through the woods, now beginning to grow dark a little.

All at once the horse jumped to one side of the road, giving the old man a great jerk that suddenly shut his teeth upon his tongue, and cut the tune off most abruptly.

"Hi, dar! Whut yo' doin', yo' ole fool? Git inter de road! Whut matt'r wiv yo' now? Yo' doan seem ter know nuffin';" but Sodom had stopped, and was not to be started till he was ready to go, and Uncle Jerry knew it; so he quietly waited for Sodom to make up his mind. While looking about he spied a bundle on the side of the road which looked as if it might have been dropped by some passing vehicle.

"Dar now, Sod'm done seen dat ar bun'le! Yo' knows I'd feel lak er streak all da way home ef yo' done parse dat bun'le. Now dat's er critter wuf havin'. I clar ain' mor'n one hoss whut would stop twell er man seed er bun'le ef he did'n see it ter 'gin wiv."

He looked admiringly at the animal just now trying to get a mouthful of snow from the roadside.

"I bet dat b'long ter Frank Smif what I see daown ter de kyorner er buyin' tings. I 'low he com' dis yer way home, an' drap it jes hyar fer me ter git. He low'd Uncl' Jerry an hones' man, an' I 'low I is fo' sho'."

As he talked he climbed down and painfully bent over, groaning with every breath, for the jolting ride always made his bones ache for days after he came from town. He picked up the bundle, and just as slowly climbed into the cart again, and proceeded to examine his find. The string off, there was exposed to view a roll of red flannel of fine, soft quality — just what he would have bought for Maria if his money had held out, except I think this might have been a trifle finer.

"I clar, I'se r'lieved! Dar's nuff fer ter mak' a big ches' pertecter fer de ole 'ooman's should'r blades. I clar, I wisht I'd er bought dat bes' terbaccy, I does. I ain' nebber seen non' ser good fer ser little money."

Uncle Jerry had evidently forgotten that it was the part of "an hones' man" to return a parcel found in that way. Sodom was ready now to go, and again they jogged on, and Uncle Jerry talked to himself about the present for his wife, and how she would think him a model of generosity, and likely she would get up an extra supper for him, which he had all along feared she wouldn't do when she found the flannel was not forthcoming. He was on the lookout now for more bundles — "Coz it nebber rains, but it pou's."

The gathering darkness made it hard for him to see very well, and at first he kept moving from one side of the cart to the other to look on both sides of the way, but finally he decided that if one had dropped out on that side any others would probably go the same way, and so at last he confined his search to the left-hand side of the road where the trees were thicker, if possible, than on the other side.

His search was rewarded, for in nearly the same position, about the same size, identical as to paper and twine, lay a second bundle.

"Dar! patien' waiters no losers." He drew up Sodom, climbed out, and bent to pick it up, when it suddenly began to move away from him and then disappeared altogether in the shadows of the trees. With wide-open eyes he watched it, and when it was completely hidden from sight he tried to reason with himself as he turned to mount the cart again: —

"I clar, Uncl' Jerry, yo' fooler'n I tought yo' wus. Yo' hed ser full er bun'les dat yo' don' know whedder yo' seed it er not. Yo' didn' see no bun'le! Git 'long dar! Whut yo' waitin' fur now, Sod'm?"

He convinced himself that he had only imagined the bundle, and declared he would not look any more; but his eyes would follow the edge of the road, no matter how hard he tried to keep them on the horse or straight ahead on the fast-darkening line of road.

Just beyond a turn in the road lay another bundle, so like the first and second that he looked to see if his roll was there. He stopped Sodom and sat quite still in the cart.

"Dar 'tis 'gin. Looks lak a bun'le, 'pears lak 'tis er bun'le, but I 'low I ain' noways sho'. Ef I reak it an' 'tain't er bun'le, I 'low M'ria'll hev ter see ter hevin' Uncl' Jerry kerried ter de 'sylum. I don' know's I darst."

But he did dare, and got down on his knees to examine the roll, and satisfied himself that it was a genuine bundle; but when he attempted to take it up, it receded in the same mysterious way the other had done. If Jerry was scared before, he was more scared now, and it came to him that it was a punishment for daring to even think of keeping the flannel, and that perhaps all the good things of life would henceforth recede in just this way. Alone in the woods, now so dark that he could hardly see the road, alone in a place where bundles walked away without hands, evil spirits must have taken them. Would they take him, too? With chattering teeth he clasped his hands, and, still on his knees, he fairly shouted in his fright: —

"O Lawd, you knows I ain' nebber gwine fer ter keep dat flann'l! You knows I'se a-thrashin' Sod'm fer ter git daown ter Frank Smif's wiv it; but you knows, Lawd, whut Sod'm is, an' dat he nebber git nowhar no time nebber. I 'low I ain' nebber gwine ter buy flann'l fer M'ria when yo' sarbent needs 'baccy. You knows, Lawd, dat 'baccy jes' as nes'sary fer de sain' as fer de sinner — an', O Lawd, I'se only a pore, low-daown, good-fer-nuffin' fool nigger" —

Here there was a sudden crackling in the underbrush and a queer smothered sound, and Uncle Jerry didn't wait to complete his prayer. He rushed to the road and grabbed Sodom's bridle, with the terrified exclamation: "De debble's er comin'! Git 'long dar, yo' fool critter! O Lawd! O Lawd!" And then, thinking he could run faster alone, he dropped the bridle and ran till he saw the end of the woods, and sank down out of breath, but rejoicing inwardly that he had outstripped the devil that time, though he thought it had been a pretty close race.

Only a moment behind him came Sodom, and Jerry climbed in and plied the whip in a way that Sodom had known nothing about before. He was so astonished that he forgot to balk, and started on a stiff run that soon brought him to the door of the brown house. Aunt Maria came out with her apron over her head and inquired anxiously what he was driving so for — he'd kill the horse; but he only shouted that he'd got an errand up to Frank Smith's, and away he went, leaving Aunt Maria to wonder if she had seen a ghost.

Mr. Smith knew nothing about the bundle, and said if no one called for it within a day or two it would be his, and he could use it for Aunt Maria if he liked.

Down at the Corners two big boys, full of fun and always on the lookout for mischief or a joke of some kind, had seen uncle's fight with himself as he bought tobacco when he should have got flannel. They pitied him, and thought, moreover, that it was a fine chance for fun, so they had purchased the flannel and arranged it as we have seen, and also prepared a similar package of wads of paper and tied a stout string to one end of it. Having heard Jerry's talk over the first parcel, they ran ahead and placed the second. They could hardly contain themselves when they heard his reasoning, and knew that he thought he might suddenly have become insane. They enjoyed it so well that, having drawn the bundle back into their hands, they concluded to place it still further down the road and enjoy a second instalment of the same kind of fun; but they were not prepared for Uncle Jerry's fright, and the idea that he thought their work supernatural was so funny, that they had to leave or laugh, and chose the former, making the crackling which Jerry had taken for the devil.

The boys told the story in town, but it was a good many days before they saw Uncle Jerry at the corner store. When he did go he sang his loudest through the woods where he supposed the devil to be in waiting for "por' we'k mort'ls." If Aunt Maria wants anything he gets it, for the boys keep him so well supplied with tobacco that he has no temptation to spend the money for that. The boys think the fun was worth a great deal of tobacco, and as Uncle Jerry seems none the worse for his fright, they have not told him of their April Fool joke.

Editorial.

THREE KINDS OF FAITH.

FAITH is an ambiguous word, because it is so comprehensive. It stands for at least three distinct things. There is, first, simple credence, or belief of testimony, which may be called historic faith. Secondly, there is the faith of reliance or trust, which is what we commonly and properly mean by saving faith. In the third place, there is the faith of spiritual apprehension or insight or far sight, which may be termed telescopic faith, since it brings the distant near and makes the invisible to be seen. A man may have a great deal of the first or third with little or none of the second, or a great deal of the first and second with very little of the third. If we prize clearness of thought and accuracy of ideas, we shall beware of confounding these three distinct things.

BE MORE GENTLE.

A WELL-KNOWN member of the House of Commons, who died a few years ago, said towards the close of his life that if he were called again to go over former lines of thought he would bear himself more gently and in a more modest, kindly, and charitable spirit than he once did. How often we hear of something similar to this being uttered by people as they draw near to the bound of life. Young men often think they must be very stern and strenuous, very hard and heroic, and must brand evils unflinchingly no matter who is hurt in the process. They have much self-confidence, and are very sure that whatever does not commend itself to their judgment or taste is an evil that should be summarily put down. So they impinge with violence against a great many people, and create much unnecessary bad feeling. But when they are older grown and understand human nature better, they begin slowly to realize what blunders they have made. They see it would have been better not to have pushed with such fierceness or condemned with such severity. We rarely feel that we have been too gentle and modest, too charitable and kindly.

REMEDIES FOR FITS.

FOR a fit of grumbling, visit those who are ill, or blind, or totally deaf, or without daily bread, or in some other way really afflicted, and you will be ashamed of making such a fuss over your little annoyances.

For a fit of rage, go out into a large field, and, taking your stand in its exact centre, express your mind with the utmost freedom concerning him who has provoked you. Where this is not feasible, sit down and write him a scorching letter, and then carefully put it into the fire.

For a fit of idleness, count carefully the ticks of the clock for a full hour, and you will probably be glad then to take hold of something useful; if that does not avail, a visit to some humming hive of industry, or a literal hive where the bees are busy, might have a good effect.

For a fit of ambition, study the history of famous men and see both how hard they worked and how little real satisfaction they found in their honors when they came. If you are still consumed with this fever for applause, visit the graveyard and spend a little time reflecting on the small amount of space which the mightiest men must occupy in a very short time.

For a fit of envy or covetousness, go to the watering-places or the fashionable summer resorts, and count the number of wealthy invalids, and the forms draped in mourning, and the faces that show bad temper and care, and listen to the accounts of the domestic unhappiness of those possessing the largest wealth.

For a fit of boastfulness, walk through the alcoves of a large library and remember how very small a portion of the learning there entombed is yours, or ever will be.

These recipes for the prevention or cure of fits are not patented, nor will any charge be made for the prescription. Nearly all are more or less subject to such attacks, and they are hereby exhorted not to suffer them to become chronic. If they will follow the advice above given, they will escape so sad a fate.

He delays His help that He may try our faith and quicken our prayers. The boat may be covered with the waves, and He sleeps on, but He will wake before it sinks. He sleeps, but He never over-sleeps, and there are no too-lates with Him.—*Alexander Maclaren, D. D.*

Bishop Cyrus D. Foss.

Bishop Foss, who is to preside this year at the New Hampshire and the two Maine Conferences, is a favorite in New England, and will be again welcomed to our Conferences. Though born across the line in the New York Conference, he came in touch with New England as the popular president of Wesleyan University, whose friends regretted to lose his services in that high position. In the higher place to which he was called by the voice of the church in 1880, he has displayed the same grace and ability as in the lower.

Bishop Foss is a well-rounded man. There is no excess or deficiency in his make-up. In all the qualities which constitute the noble man and minister he is complete. Built out on all sides, there is yet no feature of his life which juts beyond the line. In him are combined the great qualities of preacher, administrator, and leader of men. As a preacher he was eloquent and popular before he became Bishop, and now, from his high episcopal throne, he continues to dispense the truth with the finish and grace of the genuine Christian orator. There is a charm in his preaching of which the audience never grows weary. The great themes of the Gospel are unfolded in order and neatness and with just enough illustration to meet the demands of the popular taste. In administration he is careful and judicious, exhibiting a rare combination of sense, firmness, and suavity. The iron hand is gloved. While daring to do necessary things, not always agreeable to those intimately concerned, he carries with him the heart and sympathies of a brother, which serve to soften the hard side of an administrative act. In arranging the work for the year he will be sure to seek the best light and counsels accessible, and to read out his final decisions with courage and sympathy. To hurt a preacher will always hurt the Bishop, and the knowledge of this fact will help the unfortunate brother to endure the trial with the best grace possible. We are sure our brethren in the three Eastern Conferences will greatly enjoy the services of Bishop Foss in their coming sessions.

Bishop Henry W. Warren.

Bishop Warren, who presides this year in the New England Southern and Vermont Conferences, is not a stranger in the East. He was born on the soil, educated at Wilbraham Academy and Wesleyan University, and before he became Bishop was known as an attractive and popular preacher in our best pulpits. Long held in Boston and vicinity, he at length went to Brooklyn and Philadelphia, where he ascended, and held his place in, the tallest pulpits of those cities. Elevated to the episcopacy in 1880, he came at once to the front as an administrator of the affairs of the Methodist Episcopal Church. His eminence as a pastor, preacher and platform speaker secured his election to the highest office in the church, and the qualities displayed in the inferior are evident in the higher position. He is one of the preaching bishops. His sermons and addresses form attractive features of the sessions of Conference where he presides. In preaching he is favored with a ringing and commanding voice, easily heard in the remotest corner of the largest house, and with skill in the use of the imagination. He points the truth as well as tells it, and finds a vivid gospel in the rainbow and the stars of the firmament. The incident in which he deals is pictured rather than related. In the management of a Conference session he handles himself with ease and skill, keeping everything in motion and pushing with facility the business of the body. He will not fail to be received with enthusiasm by the Conferences over which he is to preside, and his presidency will form an event in their history to be remembered.

—Bishop Newman made a profound impression upon Wesleyan Methodists in London in his sermons and pulpit addresses. The *Methodist Times*, in its report of his appearance at the London Mission anniversary, says: "Bishop Newman, who had entered the meeting with Dr. Waller, was then called upon to speak. He alluded to the old lady who once asked that a 'circus' minister should be sent to preach at her church; when told that such could not be, she asked that a 'locust' preacher should be sent; and on being again refused she urged that they should send an 'exhauster.' He was not going to be an exhauster. It was common nowadays, he said, to sympathize with human condition rather than with human nature. The rags of Lazarus appealed to us, and the soul of Dives to Jesus Christ. Modern philanthropy suggested temporary remedies for the evils of society. The energies of Christianity should be to stop the cause of the evil, until the time should come when every poorhouse, every prison, every inebriate asylum, should be without an inmate. With much pointedness he said: 'You complain of empty churches in this country. Have you ever complained of empty preachers?' This drew loud applause, and he added that the churches were empty because the pulpits were empty. And then, with a denunciation of such people, he hurried to his chair. A perfect hurricane of applause followed, and the chairman stood for some minutes before it abated."

Voting by Orders in the General Conference.

THE editor of the *Christian Advocate* claims that the adoption of the amendment to the second Restrictive Rule, proposed by the last General Conference, for the equalizing of the number of laymen and ministers in that body, would destroy the right to vote by orders, and that the loss of that right would be attended by sundry evil consequences: There would be no check to hasty legislation; a majority of one might turn the scale in favor of the most mischievous legislation. The editor of the *Western Advocate*, on the other hand, is more optimistic. He thinks the change would not destroy the right to vote by orders, as at present, and even if the right were taken away, he thinks no harm would ensue to the church. For seventy-five years we had no voting by orders, and yet the church survived and flourished. He is confident it would do so again, even if the right to vote by orders were taken away. According to our thinking, both these valiant knights of the quill are right, and both are wrong, in their judgment of the case.

We think the editor of the *Christian Advocate* travels entirely within the record when he claims that the adoption of the proposed amendment would eliminate the right to vote by orders. As evidence on the point, the language of the amendment itself would seem to be sufficient; for the amendment contains these words: "There shall be from each Annual Conference lay delegates equal in number to the ministerial delegates, who shall deliberate and vote with the ministers as one body." Such is the language that will be read into ¶67, § 2, when the amendment is adopted; the two orders can no longer divide — the lay delegates "shall deliberate and vote with the ministers as one body." But the editor of the *Western* claims that this new amendment in ¶67 does not touch ¶65, which reads as follows: "The ministerial and lay delegates shall deliberate and vote together as one body; but they shall vote separately whenever such a separate vote shall be demanded by one-third of either order; and in such cases the concurrent vote of both orders shall be necessary to complete an action." The *Western* is correct in supposing that the proposed amendment of the Restrictive Rule does not directly involve ¶65, but is incorrect in holding that ¶65 would remain in case the amendment of the second section of ¶67 should carry.

But let us suppose, for a moment, that ¶65 would remain. Then we should have two opposite provisions, one allowing a separate vote of the two orders in the General Conference, and the other forbidding it. Which rule would the Conference follow? It could not follow both, because they are opposites. Of course the Conference would follow the best established provision. On looking the matter over, it would be found that ¶67 is a part of the constitution, having been submitted to the Annual Conferences for concurrence, and that ¶65 is statutory, having been placed in the Discipline by the vote of the General Conference alone. Hence ¶65 would be neutralized and rendered null by interpretation. But the *Western* is mistaken in supposing ¶65 would remain in the Discipline at all after the change should be effected in the Restrictive Rule. The editors of the new Discipline would have authority to harmonize all parts with the new enactment, and when the new Discipline should come out, you would find ¶65 eliminated. The constitution would work the repeal of all statutes opposed to its provisions. Hence, it seems to us, the editor of the *Christian Advocate* is entirely right in claiming that the vote by two orders would come to an end by the proposed amendment to the second Restrictive Rule. The constitutional change would render null and void all statutes opposed to it.

But, on the other hand, we think the *Western Advocate* correct in the claim that no great damage could ensue to the church from the loss of the right to vote by orders. The measure was not introduced as a guard against hasty legislation. The number of laymen was much less in the General Conference than the number of ministers, and to raise them to equality a separate vote was allowed. In that way the smaller body became equal to the larger one. The power granted by this arrangement has been very seldom used by the laymen; and, in cases of haste and excitement, we do not see how the guard would be of much value. The laymen in the body would be as likely to lose their heads as the preachers. In the closing up of the last General Conference, when so many delegates became befogged, the laymen did not propose a separate vote; they were evidently as much in the mist as the ministers. In this case of great excitement the vote by orders was totally ineffective.

The only real check to hasty legislation would be found in giving the veto power to a class of cool men in the Conference. There are some men who seldom, as the newspaper men say, "get rattled." The Bishops are more likely than any other class of men in the body to remain cool and to take a broad view of the case. A veto given to them would be very likely to send a piece of hasty legislation back for review. The laymen did nothing to stay the Hamilton amendment in the last General Conference; but if the Bishops had had a veto, the act would have been remanded, and the long debate that has ensued would have been prevented. Our conclusion is, that instead of attempting now to change the form of the new amendment, so as to allow a vote by the two orders, we may better empower the Bishops, or some other

equally cool body of men, if we can find them, to send back any piece of hasty legislation and oblige a review of the subject by the church. We think such an arrangement would be a great gain in preventing hasty legislation.

The "Watchman" Again.

THE editor of the *Watchman* appears to be too thin-skinned to live comfortably in our every-day world. He made an attack on ZION'S HERALD the other day characterized by provincial rudeness and dogmatism rather than the courtesies which become the editorial chair. We replied in the best of humor, giving our view of the point of difference between the Baptist and other evangelical churches in the following language: "The Baptists are differentiated from other evangelical churches in their view of the mode of baptism. Out of this root, if we understand it, spring all the views which separate them from other denominations."

To this civil note the editor makes this sharp rejoinder: "There are none so blind as those who won't see. The editor of ZION'S HERALD does not understand it at all, and any bright Baptist Sunday-school scholar could teach him better. We no more stand for 'the mode of baptism' than we do 'for the subjects of baptism,' and we stand for neither of them except as they are applications of the principle of the supreme authority of the Scriptures in Christian faith and practice. Of course the editor of the organ of New England Methodism might say that John Hampden involved England in civil war for twenty shillings, but he would not possess much insight or common sense if he failed to recognize that Hampden's refusal to pay ship money was simply an application of a principle that the king had no right to lay taxes without the consent of Parliament. It should not be difficult to see the distinction between a principle and its specific application in a given case. The assertion that all the views that separate us from other denominations spring out of 'the mode of baptism,' is only true in the sense that all antecedents spring out of consequents. The editor of ZION'S HERALD has got the cart before the horse. Put the horse before the cart, brother, and you will rewrite that paragraph!"

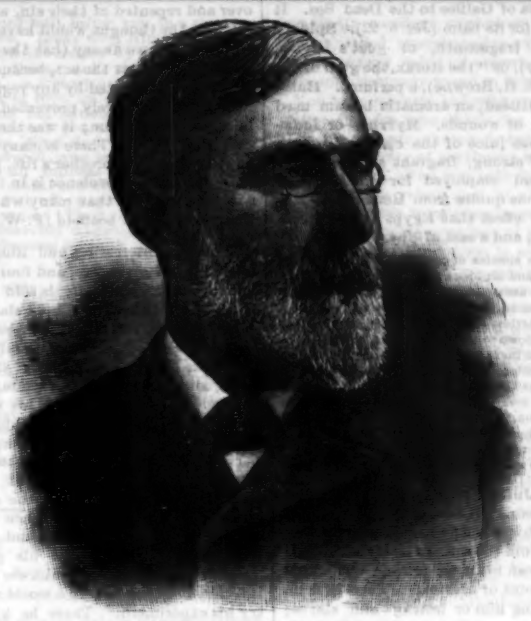
We did not state that the Baptists held no other doctrine than the one relating to baptism. We expressly stated that they did hold other views, but that they held them in common with other evangelical sects, while they were differentiated from others on the mode of baptism. The *Watchman's* Hampden illustration is a very poor one for his cause. The principle lying behind the ship money was not held in common by the great Liberal leader and the English government; it was held by Hampden in opposition to the government; while "the principle of the supreme authority of the Scriptures" the Baptist holds in common with other evangelical Christians.

The view we here set over against the *Watchman's* is pretty fully confirmed by the Baptist *Examiner* of New York in giving "the irreducible minimum" beyond which the editor thought the Baptists could not go in the endeavor to establish terms of Christian fellowship. We quote a part of the passage as given in the *Independent* of March 22, 1894: "Baptists stand for two things, pre-eminently: 1. A church composed only of those who give credible evidence of having been regenerated by the Holy Spirit. 2. The immersion of such believers 'into the name of the Father, and of the Son, and of the Holy Ghost.' That is to say, the irreducible minimum may be stated in just two words, *believers' baptism*. The acceptance of this principle by other Christian churches would do away with the other thing commonly associated with Baptists, namely, 'close communion.' As to theological differences, there are now practically none between Baptists and other evangelical churches. Questions of liturgy and polity would doubtless be regarded as important by some Baptists, but others would consider them of trifling moment compared to the unity of all Christians. Compromises and concessions in such matters would be possible. The one thing that Baptists could not minimize is believers' baptism."

The *Examiner* gives two points of difference; but his first point, "a church composed of those who give credible evidence of having been regenerated by the Holy Spirit," is held by Methodists, Congregationalists, Presbyterians, and indeed by nearly, if not quite, all the evangelical churches, so that this good Baptist authority brings us around to our claim of one point of differentiation. We leave the *Watchman* to square accounts with the *Examiner*.

Our readers will find the contribution on the second page, entitled "Easter with the Moravians," written by Hon. John Field, of Philadelphia, particularly pertinent and interesting.

Now that the Evangelical Association has come among us setting up churches which claim to be more Methodistic than the Methodists, it may be well to call attention to the fact that in the last United States Census of the churches, prepared under the skillful direction of Dr. H. K. Carroll, the Evangelical Association is not classified with the Methodist family at all. Dr. Carroll says: "The Evangelical Association does not claim to be historically Methodist, nor wish to be considered as a branch of Methodism." The good old Methodist Church has a grand history and a still grander future. No one need go outside her fold to find the best food for his soul or the best opportunity to labor for the souls of others.



Bishop James N. FitzGerald.

Unlike Bishops Warren and Foss, who have before presided in our Conferences and lived in New England, Bishop FitzGerald, who is to preside at the New England Conference, is a new man in the East. He originated in the Middle States. Born in Newark, N. J., in 1837, he was graduated at Princeton, and selected the profession of law. From 1858 to 1862 he engaged in the practice of his profession, but he determined to abandon the law in favor of the Gospel. In 1862 he joined the Newark Annual Conference, in which he rapidly rose to conspicuity. In 1872, and again in 1876, he was chosen by his associates to represent them in the General Conference, where he served as one of the secretaries of that body. From 1880 to 1888 he served as recording secretary of the Missionary Society of the Methodist Episcopal Church. The executive ability displayed in the secretaryship suggested his fitness for the administration of the affairs of the church at large, and in 1888 he was chosen on the first ballot as one of the Bishops of the church.

The expectations raised at his election have been realized in his service as a general superintendent. From the first he has held a commanding position in the episcopal board on account of his intelligence, judgment and courage. He excels in administrative ability. With an insight into the needs and motives of men as individuals, he joins the capacity for handling organizations and dealing with affairs. While careful and even conservative in important acts, he is optimistic in temper and liberal in his views of social movements. He never travels in the rear car, nor waits for the public to pronounce on a measure in order to make up his mind. He moves with Providence in all the advance and salutary reforms coming up in the church over which he presides. He has good material for a bishop, and will not fail to be appreciated by the New England people when they see him. So true and manly a man cannot fail of full recognition in the land of the Puritans.

The Late Prof. Goodnow.

PROF. ISAAC T. GOODNOW, whose name is familiar to many readers of ZION'S HERALD both in the East and the West, was born in Whitingham on the southern Vermont line, Jan. 17, 1814, and died in Manhattan, Kansas, March 20, 1894. The educational advantages in his native town were meagre. Such as were available he improved, and early became a clerk in the small country store of the place. In 1832 he removed to the neighboring town of Coleraine, where he was converted and united with the Methodist Episcopal Church, of which he remained a devoted and useful member to the end. The religious life roused in him new hopes and aspirations for the current as well as for a future life, and especially created an intense desire to secure a better education. With this fresh inspiration, he joined other young persons in the place in attendance at the Wesleyan Academy at Wilbraham. There were at the time no railroads or stage routes in that direction, and the young clerk, to save his small means for the direct work of education, traveled over the sixty miles on foot.

At the Academy he studied in the summer and taught in the public schools in the winter. The managers at the Academy very soon learned that he had an aptness to teach as well as a capacity to learn under the tuition of others. They allowed him to try his hand in the less advanced classes, and he became so popular in the school that classes in English and finally in the natural sciences were given to him, and he became a fixture through the administrations of David Patten, Charles Adams and Robert Allyn down to the year 1848.

After the organization of the Territory of Kansas in 1854, he emigrated with other Massachusetts people to that rising commonwealth, then in the throes of civil war, and became one of the founders of Manhattan, where he ever after resided. In those early years he served the State in various departments. As the first superintendent of public instruction, he was influential in shaping the educational policy of the State and establishing her literary institutions, especially those connected with his own church. He was a pronounced Republican, and earnest in his endeavors to found the institutions of a free State. Besides the civil services in which he was long engaged, he served for a season as teacher in one of the new literary institutions he had helped to found.

Prof. Goodnow was an admirable instructor. At Wilbraham he was the friend of his pupils. Every new student was drawn to him by the interest he exhibited in his affairs. He knew the wants of a student, and had a happy faculty of ministering to him and making his new position easy and helpful. Knowing the way to the heart, he was able to lead the young under his care whithersoever he would. His temperament was sunny and hopeful; he was energetic and active, a great pedestrian, often walking to Springfield and back, a distance each way of ten miles. The health of the school was a specialty with him; he would have the students all out for an early morning walk, and he especially exhorted them, in his physiology classes, to eat graham bread instead of meat, especially "hog."

As here indicated, he was a born reformer. Optimistic in his views and temper, he ever held high social ideals before his mind and worked with the highest courage and energy toward the desired goal. He was an advocate of all the good and sensible reforms in temperance, industry, education and political organization. Anti-slavery ran in his blood. His devotion to abolition led him to Kansas, where he stood firmly by the Free State cause, and became one of the important agents in working out the problem of freedom on the frontier. He was, for a season, land commissioner for that broad commonwealth.

The evening of his life, passed in the city he had helped to found, was serene and unclouded. His was a ripe and honored old age. Last autumn he and his wife, then verging upon eighty, came East to visit the scenes of their childhood and the few early friends remaining. After spending some days with Dr. Robert Allyn (since deceased), they passed to New York and Boston, continuing some weeks about the city and the old country home, delighting their friends with the memories of other days and their own genial temper in the present. Mrs. Goodnow survives him. A native of Coleraine, and an early student at Wilbraham, she is a sister of Dr. Joseph Dennison, of the Kansas Conference. The first wife of Robert Allyn was also a sister of Dr. Dennison. These are all honored names, which connect the East with the far West. They are all included in the memories of the school at Wilbraham, where they were early and conspicuous students.

Personals.

— Rev. J. R. Day, D. D., Chancellor of Syracuse University, will remove to Syracuse the last of April.

— The widow of the late Bishop Morris is recovering from a dangerous and protracted illness at Springfield, Ohio.

— Rev. C. M. Boswell has been appointed corresponding secretary of the Philadelphia City Missions and Church Extension Society.

— Miss Minnie Abrams, of the Minneapolis Branch, W. F. M. S., has arrived safely in Bombay. She returns in greatly improved health.

— Rev. H. W. Bolton, D. D., of Centenary Church, Chicago, gave the annual sermon before the Chicago commanderies of the Knights Templar at Central Music Hall on Easter Sunday.

— Rev. F. P. Parkin, of Brockton, receives a unanimous invitation from the officiary of the First Church, Germantown, Pa., formerly Haines St., to become its next pastor, and has signified his acceptance. It is expected that he will be transferred at once and enter upon his work. The salary is $2,500 and parsonage. Mr. Parkin has done excellent work at Brockton, and we regret his departure from New England, but congratulate the First Church of Germantown upon its good fortune in securing an appointee so excellent in every respect.

— Bishop Mallalieu has accepted an invitation to preach the baccalaureate sermon at Stanford University, May 27.

— Prof. F. H. Ellis, of Wilbraham, again assumes the senior Greek, giving the students their special drill for college.

— Rev. L. A. Core, of our North India Mission, was united in marriage with Miss Mary E. Kennedy, of the Woman's Foreign Missionary Society, March 21.

— Rev. D. McGurk, of the Northwest Kansas Conference, a graduate of Garrett and of the Kansas Wesleyan, has been accepted for work in the Argentine Republic, and will sail this month.

— Rev. Dr. David H. Greer, rector of St. Bartholomew's Church, New York city, who has been invited to deliver the Lyman Beecher course of lectures on preaching at the Yale Divinity School, is the third Episcopal clergyman who has been thus honored.

— Rev. C. P. Masden, D. D., in closing his five years' pastorate with the Union Church at St Louis, received from his many friends in the church and city a gift of a purse of $900 in gold.

— Solomon Thatcher, Jr., who died in Chicago, March 17, at the age of sixty-one, was a schoolmate, at Lima, N. Y., of Bishops Ninde and Fowler. He had charge of the Methodist exhibit at the World's Fair, and founded Lake Bluff, near Chicago, and was a trustee of the Des Plaines Camp-meeting Association.

— The *Central Christian Advocate* contains the semi-centennial sermon preached by Rev. Dr. George S. Dearborn, at the session of the Kansas Conference, Abilene, March, 1894, with an excellent electrotype of the preacher. As the sermon is largely historical and autobiographical, it is especially interesting and instructive.

— Under date of March 26, Rev. H. W. Norton sends the following painful intelligence: "Rev. E. H. Boynton and family, of Bucksport, Me., are in deep sorrow because of the death of their oldest son, Frank, which occurred at Pemaquid, Me., March 25, after a very brief sickness. We bespeak the prayers of the church for them and for the widow."

— Mrs. H. M. W. Hill, a sister of Bishop Warren, died at her home in Chicago, March 20. Mrs. Hill was educated at Wilbraham, and for a time was a teacher in Illinois. In 1849 she married Thomas A. Hill, a physician, who later became a well-known real estate agent in Chicago. For a number of years she was the corresponding secretary of the Northwestern Branch of the Woman's Foreign Missionary Society. In several of the charities of the city she was prominent. She was a ready writer, and through several quadrenniums was a frequent contributor to the leading church papers. She was fond of travel and of the society of cultivated minds, but Christian service ever held in her eyes the foremost place. Many will miss her breezy, cheerful spirit.

Briefiets.

The Hand-book and Annual Report of the Board of Education of the Methodist Episcopal Church is just at hand. Its external appearance is beautiful, and it is packed full of information of great value to the whole church.

Our Chinese work has been re-enforced by a work in physiology prepared by Mrs. Mary Porter Gamewell for the natives, and by a translation of Mr. C. H. Yatman's "Hints on How to Gain Souls for Jesus," made by Miss Sites, of Foochow.

The report of the services connected with the 25th anniversary of the Boston Missionary and Church Extension Society, which took place at Bromfield St. Church on Monday afternoon and evening, will appear in our next issue.

The daily *Evening Star* of Washington, D. C., in its issue of March 27, affirms that the funds of the American University have been increased by a late donor to $1,000,000. The name of the contributor has not yet been made public. He is said, however, to be a wealthy Northern man. Toward the erection of Asbury Hall, one of the buildings to be attached to the University, $65,000 have been pledged by ministers in various sections. In about two months, it is said, the work on the foundation of the main structure will be begun.

With this issue "Manhattan," who has so long been our valued New York correspondent, and whose communications have been invariably interesting and brilliant, retires for reasons stated by him. "Stuyvesant," one of the best-informed of the representative Methodists of New York city, will assume the position, and beginning in April will furnish a monthly letter in which our readers will be kept thoroughly informed concerning what is transpiring in the denomination in that city and vicinity.

Ardently devoted to the purpose of cultivating a more genuinely fraternal spirit between the two Methodisms, we are greatly encouraged by the important facts stated in the communication of Rev. R. F. Chew, of the Methodist Episcopal Church, South, which appears on page 11.

The consecration of deaconesses will take place at the session of the New England Conference, Friday afternoon, April 13. Bishop FitzGerald will deliver the address.

The Sunday School.

SECOND QUARTER. LESSON III.

Sunday, April 15.

Gen. 37: 23-36.

Rev. W. O. Holway, U. S. N.

JOSEPH SOLD INTO EGYPT.

I. Preliminary.

1. **Golden Text:** *Ye thought evil against me, but God meant it unto good.* — Gen. 50: 20.

2. **Date:** B. C. 1729, shortly after the last lesson.

3. **Place:** Dothan, a region north of Samaria, and about fifteen miles from Shechem. It was the home of Elisha when the king of Syria sent his army to capture him (2 Kings 6: 8-23). The distance from Hebron to Dothan is estimated at seventy-five miles.

4. **Home Readings:** *Monday* — Gen. 37: 23-36. *Tuesday* — Gen. 37: 12-22. *Wednesday* — Gen. 39: 1-6. *Thursday* — Psalm 105: 16-22. *Friday* — Psalm 37: 1-11. *Saturday* — Matt. 10: 21-31. *Sunday* — 1 Peter 3: 8-17.

II. Introductory.

Shortly after Joseph had narrated the dreams which predicted his future pre-eminence, his brothers began to conspire together to murder him and thus avert their threatened humiliation. At this juncture, Jacob, unsuspicious of any evil designs, sent his favorite son to inquire after the welfare of the others who were feeding the flocks in the neighborhood of Shechem, some seventy miles from Hebron. Joseph departed and succeeded in tracing his brothers, who had left Shechem, to Dothan. Seeing "the dreamer" approach, they hastily plotted to kill him at once, but at Reuben's entreaty, who planned a private rescue, consented instead to throw him into an empty pit and abandon him to death by starvation. As soon, therefore, as Joseph came near, they seized him, stripped him of the hated tunic, and, turning a deaf ear to his entreaties, cast him into the pit, and then coolly sat down to partake of refreshment. An Ishmaelite caravan, laden with spices and resinous gums, coming from Gilead and going to Egypt, happened at this moment to pass, and Judah, in the absence of Reuben, suggested that the most effective and profitable way of getting rid of their brother, and without the guilt of fratricide, would be to sell him to these merchants, which they at once proceeded to do, receiving in compensation twenty shekels of silver. Then they dipped "the coat of many colors" in the blood of a kid and sent it to their father, thereby giving the impression that Joseph had been killed by a wild beast. The imposition succeeded, but "their guilty consciences had to bear the trial of pretending to comfort him, while he refused all comfort." Meantime Joseph was carried down to Egypt, and there sold to Potiphar, one of the captains of the royal guard.

III. Expository.

23. **When Joseph was come unto his brethren.** — He had been sent by his father to inquire after their welfare at Shechem, which belonged to Jacob, partly by purchase and partly by conquest, and was used as a pasturage for his flocks. His brethren had left Shechem and gone to Dothan, a dozen miles or more farther north, and Joseph followed them. The moment he came in sight his brothers conspired together to kill him, but were dissuaded from their wicked purpose by Reuben, who induced them to forbear shedding their brother's blood, and to cast him, instead, into an empty well. **Stripped Joseph of his coat** — the visible and hated sign of his father's favoritism. Alford notes that, except a cloth around his loins, this would be his only garment: "He entered Egypt naked, as was the custom with slaves and captives (Isa. 20: 4), in strange contrast to his subsequent array of pomp (chap. 41: 42)."

24. **Cast him into a pit** (R. V., "the pit") — an empty cistern, or reservoir, excavated in the rock, bottle-shaped, to catch rain-water. Dr. Thomson says "there are thousands of these ancient cisterns in Upper Galilee." Heedless of his distress and appeals for mercy, which they remembered long afterwards when they found themselves confined in an Egyptian prison (Gen. 42: 21), they left him to famish and die.

How often, and how vainly, do men expect to defeat the will of God! We are not left to imagine that Joseph pleaded with his unnatural brothers for mercy. Years afterward, when these men found themselves for a few hours in an Egyptian prison, the remembrance of this scene swept across their minds, and they said (Gen. 42: 21), "We saw the anguish of his soul when he besought us, and we would not hear" (Bush).

25. **They sat down to eat bread** — showing how heartless and cruel they were. Prof. Bush thinks they made a joyous feast to celebrate their wicked success, and to stifle the workings of conscience. **A company** (R. V., "a traveling company") **of Ishmaelites from Gilead** — the descendants of Ishmael, the son of Abraham by Hagar. Ishmael had twelve sons, and their increase in this, the fifth, generation is estimated by Dr. Murphy to have reached about 15,000. They are here associated with the Midianites (verse 28), who also descended from Abraham through Midian, his son by Keturah. The two clans probably fraternized. Gilead was the name of the district east of the Jordan, extending from the Sea of Galilee to the Dead Sea. It was celebrated for its balm (Jer. 8: 22). **Spicery** — either "the tragacanth, or goat's thorn, gum" (Murphy), or "the storax, the gum of the styrax tree" (E. H. Browne), a perfume. **Balm** — the balm of Gilead, an aromatic balsam used for the healing of wounds. **Myrrh** — or *ladanum*, the resinous juice of the cistus rose, "an Arabic gum of strong, fragrant smell, used in the temples and employed for embalming." **Egypt.** — Jacobus quotes from Homer and Herodotus to the effect that Egypt was "a storehouse for drugs, and a seat of physicians."

Joseph was in a species of confinement which tames the most reckless and maddens the best balanced spirits, which shakes the nerve of the calmest, and has sometimes left the blankness of idiocy in masculine understandings. The heartless barbarity with which the brethren of Joseph sat down to eat and drink the very dainties he had brought them from his father, while they left him, as they thought, to starve, has been regarded by all later generations as the height of hard-hearted indifference. Amos, at a loss to describe the recklessness of his own generation, falls back upon this incident, and cries woe upon those "that drink wine in bowls, and anoint themselves with the chief ointment, but they are not grieved for the affliction of Joseph" (Dods).

26, 27. **And Judah said.** — Judah was the fourth son of Leah. **What profit is it? etc.** — His appeal to his brothers to change their purpose and thus avoid the guilt of fratricide, whatever may have been his inner feeling, was urged from the standpoint of avarice. There was no "profit" in killing him or letting him starve; they might make something by selling him, and at the same time gratify their enmity by selling him as a slave to go to a foreign land. **Were content** — R. V., "hearkened unto him."

28. **Sold Joseph . . . twenty pieces of silver** — the same rate at which Moses afterwards (Lev. 27: 5) estimated a male from five to twenty years old. In those days silver was relatively more precious than gold on account of its rarity. The value of the sum named is variously calculated at from $5 to $15 in our money.

29, 30. **Reuben returned . . . rent his clothes.** — The bargain had been made while he was absent, attending probably to some flock in the distance. His grief at not finding Joseph, whom he wished to restore unharmed to his home, was great, but he lacked the courage to reveal to his father the crime of which the brothers had been guilty. This is the first mention in Scripture of rending the clothes. **The child is not** — that is, is dead. It is not told whether his brothers informed him of what had become of Joseph. **Whither shall I go?** — Being the oldest, his father would demand of him his absent son.

31, 32. **Dipped the coat in the blood** — to conceal their crime and account for Joseph's non-appearance. Perhaps, too, they took a secret joy in thus staining the hated garment. **Sent the coat** — not daring to face their father. "Jacob deceived his father; now he is deceived by his sons" (Vincent).

"Thy son's coat or no." Not "our brother's coat," nor "Joseph's," but "thy son's," as if, even in this cruel imposition, they would reproach their father for his partiality to Joseph, and almost insinuate that he alone was considered as a son (Scott).

33. **Rent in pieces** — literally, "torn, torn — Joseph."

34. **Rent his clothes** (R. V. "garments") **and put sackcloth** — tokens of extreme affliction. The sackcloth was, usually, a sack in shape, without sleeves, worn next to the skin, and made of rough, coarse material. This is the first instance in the Scriptures of wearing sackcloth.

35. **Rose up to comfort him.** — The sons were compelled to witness the heart-breaking grief of their father, and to add to their crime the hypocrisy of trying to comfort him. **All his daughters** — daughters-in-law probably. Only one daughter is mentioned — Dinah; but there may have been others. **Down into the grave** — into Sheol, the place of departed spirits.

Nothing can show more clearly the hard-hearted cruelty of his sons than the fact of their so long withholding from him the truth, when their concealment of it was the occasion of so much suffering (Bush).

36. **Sold him into Egypt.** — The seat of government at that time was at Heliopolis, or On, at the head of the Delta. Joseph was probably offered for sale at this place. **Potiphar.** — The name means "devoted to the sun." **Captain of the guard.** — According to Thornley Smith ("Joseph and His Times"), this was a place of high consideration. The military caste, ranking next to the priesthood, consisted of 410,000 men, who were divided into two corps, a thousand of each serving for a year as the king's body-guard. It is supposed that Potiphar was a captain of one of these divisions. Their office included that of inflicting punishment, and hence "captain of the guard" has been translated "captain of the executioners."

IV. Illustrative.

1. Joseph has been recognized by most Christian interpreters as a type of Christ. In his father's love for him, in his being sent to his brethren, rejected by them, sold to the Gentiles, delivered to death; in the sanctity of his life, in his humiliation, in his exaltation to be a prince and a Saviour. The counsels of his brethren to prevent the fulfillment of his dreams, like the counsels of the Jews to prevent the fulfillment of the prophecies concerning Jesus, only served to bring about God's counsels (E. H. Browne).

2. Observe here the blood-guiltiness of these brothers. They did not take Joseph's life, but they intended to take it; they were, therefore, murderers. . . . The thought is as bad as the act, because the act would be committed if it could. But if these brethren of Joseph had mourned over and repented of their sin, would we dare to say that the thought would have been as bad as the act? But we do say that the thought in this case was as bad as the act, because it was not restrained or prevented by any regret or repentant feeling; it was merely prevented by the coming in of another passion; it was the triumph of avarice over malice. There is many a man who has not taken away a brother's life, but who by an indulgence of malevolence is in the sight of God a more sinful man than many who have expiated their guilt on the scaffold (F. W. Robertson).

3. A very interesting and illustrative tale in reference to Providence, and founded upon this incident of Joseph's life, is told by Rev. E. E. Hale, in his "Christmas in a Palace." The story is entitled "Hands Off." It represents a man in another stage of existence, looking down upon Joseph as he is in the hands of the Midianites. Being an active, ingenious young man, Joseph succeeded in escaping from his captors on the first night of his captivity, and had just reached the outer limits of the camp when a yellow dog barked, awakened his captors, and Joseph was returned to his captivity. But the on-looker wanted to interfere and kill the dog before he had awakened the camp. Then Joseph would have reached home in safety and great sorrows have been avoided. But his guardian said, "Hands off." And to let him see the evil of his interference, took him to a world where he could try his experiment. There he killed the dog. Joseph reached home in safety, his father rejoiced, his brothers were comforted. But when the famine came, there had been no Joseph to lay up the corn. Palestine and Egypt were starved. Great numbers died, and the rest were so weakened that they were destroyed by the savage Hittites. Civilization was destroyed. Egypt blotted out. Greece and Rome remained in a barbarous state. The whole history of the world was changed, and countless evils came because a man in his ignorant wisdom killed a dog and saved Joseph from present trouble to his future loss (Peloubet).

Tribute to Rufus S. Frost.

REV. J. W. BUTLER, D. D., writing from Mexico under date of March 21, says: —

"The brief notice of the death of Hon. Rufus S. Frost, which I see in ZION'S HERALD, just received, touches a tender spot in my heart. He was here, on a visit, last month, and on arrival he looked me up as one of the high school boys of Chelsea of twenty-six years ago. I had an hour's delightful chat with him about mission work. He was very particular in asking about how the natives appreciated the Gospel. 'Do they become converted like our people at home?' he inquired. As I related some cases to him the tears came to his eyes, and he seemed greatly interested in everything I had to say. He was in church on Sunday as a quiet and devout worshiper. That week the entire party went down into the hot country, and returned Saturday night. The train was side-tracked for the Sabbath, according to the rule of the Raymond & Whitcomb people. Early Sunday morning, Feb. 25, I sent down some printed invitations to our English service. On receiving his he sat down and wrote me the following little note: —

"'MY DEAR DR. BUTLER: Yours received. I have been poorly for three days, and the doctor thinks I had better not leave the train today. Hoping for your highest success and for that of your Mission,

'I am, yours truly,

'RUFUS S. FROST.'

And in just ten days he was in heaven! Perhaps this was one of the last letters he ever wrote. Such tourists are a great cheer to the missionary in a foreign country. Would to God that the example of ex-Mayor Frost might be followed by many New England Christians who travel abroad!"

Shiro Kuroda
M. A. C., Amherst, Mass.

A Japanese Student

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Hood's Sarsaparilla has benefited people of all nationalities. Testimonial letters are coming to us daily by the hundreds. One of the recent contributions comes from Mr. Shiro Kuroda of Japan, a student at the Massachusetts Agricultural College at Amherst. His letter follow.

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"I have been suffering greatly from dyspepsia. I always felt tired and had no appetite whatever, often felt dizzy and even fainted away. My trouble was, no doubt, due to my weak constitution and strict adherence to study. Had I continued in the same condition it would have resulted in a snare to my health, or to my college course at least. Last spring I took three bottles of Hood's Sarsaparilla. It is

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It gave me a good appetite and strength, such as I had never experienced before. Two weeks after I began to take the first bottle I actually gained ten pounds of flesh, and now I am greatly indebted to Hood's Sarsaparilla for that

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clearness of my head which enables me to study for hours without dizziness of faintness. It is my desire to recommend Hood's Sasaparilla most highly, as an excellent 'student's helper.' SHIRO KURODA, M. A. C., Amherst, Mass.

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The Witnessing Church.

Edited by Rev. Otis Cole.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1: 8, 9).

THE "Life of Wilbur Fisk," by Prof. George Prentice, has just been read with enhanced interest because of the death of the author. The reading has intensified a desire to transfer to this column some part, at least, of Dr. Fisk's experience and testimony. In a record dated Aug. 19, 1819, he tells of his experience at a camp-meeting in Wellfleet, Cape Cod. Prior to that meeting he had been earnestly longing to know more of God, yet went thither without special impression. But here follows his own account of a marvelous movement of Divine power toward and within him during his stay there: —

"Thursday morning we had a familiar conversation concerning heart-holiness. Some of the holy women prayed for me again, but without a sensible answer. I preached that day with considerable liberty, felt my mind more and more given up to the work, but thought, if I had been through such struggles and had not obtained what I was seeking, *much more* remained to be endured. And I felt willing to endure anything. About the setting of the sun, word came that souls were begging for prayers in Brother Taylor's tent. I went immediately in, and, behold, God was there! We united in prayer, when one after the other, to the number of four or five, were converted. We rose to sing. I looked up to God, and thanked Him for hearing prayer, and cried, 'Lord, why not hear prayer for my soul?' My strength began to fail me while I looked in faith. 'Come, Lord, and come now! Thou wilt come. Heaven opens, my Saviour smiles — glory! glory! Oh, glory to God! Help me, my brethren, to praise the Lord!' The scene that was now opened to my view I can never describe. I could say, 'Lord, Thou knowest that I love Thee! I love Thee above everything.' I was humbled in the dust, that God should so bless such an undeserving soul. I could look back upon my past life, and see how He had led me even while I was in disobedience; how He had supported me even in the midst of temptation. And now nothing was wanting but to snap life's tender thread to let the soul fly away to heaven. I sang, I shouted, and methinks the spectators must have thought me filled with new wine. O my God, how dost Thou bring to naught the wisdom of this world! When we would be wise, we must become fools that we may be wise. Then we shall have the wisdom that is from above. What shall I render unto the Lord for all His benefits? How shall I praise Him for all His mercies? Bless the Lord, O my soul, and all that is within me praise His holy name!"

In 1839 Rev. Jotham Horton, who was present at this famous meeting, thus writes of it relative to this wonder-experience of Wilbur Fisk: —

"But for nothing was the meeting more remarkable than the work of holiness among believers. The attention of the church had been directed to that subject by Rev. T. Merritt and the seniors in the ministry. Many sought and found the pearl of great price. An awful but delightful serenity marked the countenances of believers. Our beloved Brother Fisk was among the preachers present. Like others, his mind was deeply wrought upon for holiness. But the habits of philosophical investigation, which his previous education had induced, made him exceedingly careful lest the fruits of imagination under high devotional feeling, or the effervescence of strong religious excitement, should be substituted for the sanctifying influence of the Holy Ghost. Hence the extraordinary exercises, which in some cases were exhibited, were observed by him with a jealous scrutiny.

"In one of the larger tents, where a number of those most deeply experienced in the things of God united in earnest supplication, Mr. Fisk was present, and so overwhelming were the manifestations of the power of God that he sank to the ground. This was as unexpected to others as to himself. He had just been engaged in vocal prayer, and one sentiment which he had most devoutly expressed was that no influence save that of the Holy Spirit might give character to the devotion in which they were engaged. He was in the very act of guarding against strange fires, and supplicating a holy baptism, when nature sank under the power of God. The meeting progressed in great power and glory. I saw Brother Merritt but a few moments after, and mentioned to him what was doing in the company. . . . . He repaired to the place, and, after standing a few moments gazing with wonder and admiration upon a work which bore such evident marks of the finger of God, he remarked to several standing by: 'I never saw the power of God so displayed on earth.'

"When Wilbur Fisk had so far recovered his physical strength as to be able to be taken to his own tent, there was held another season of holy communion. Being unable to stand, he was supported by his ministerial brethren. His language and whole appearance had something in them more than human, indicating that his soul then glowed with ardors of love allied to those of angels. From this period Mr. Fisk dated his experience of perfect love."

In November, 1819, Dr. Fisk wrote to his sister, in part, as follows: —

"In the work of sanctification upon the heart, there appear to be two distinct operations: one is, to empty the soul of sin and everything offensive; and another is, to fill it with love. 1. The strong man armed is bound and cast out; 2. The stronger takes possession. God was pleased, however, in my case, to empty and fill in the same moment. But to try my faith, or for some other purpose, that fullness was, after a time, occasionally withdrawn. Still I could not discover that there was anything in my heart contrary to the will of God.

"In this situation Satan assailed me. Then I had reason to thank God for fathers and mothers in the church that could both instruct me and pray for me, but more especially that Jesus is my friend; for I felt Him so. I prayed the Lord to fill me and sink me into His will before I left the chamber. The Lord heard. O my sister, what a blessed Saviour we have! He saves His people from their sins. He fills them with His fullness. It was not that ecstasy of animation which I sometimes felt, but it was a holy sinking into the will of God. Often, ever since that time, while I am sitting in my chamber, looking at what my Saviour has done for me and for the world, my heart is dissolved in thankfulness, and my eyes are melted to tears. My best hours are in retirement, holding communion with my Saviour. . . .

"Every day I bear your case to our Heavenly Father. O Sister! be in earnest. You must be holy; but it will cost you a struggle. . . But perhaps the Lord will bring you in a way you have not known. Leave with Him entirely the manner how, and the means by which, you are to be brought there. Ask the Lord for just what you want — a victory over inbred corruption, a fullness of love, an abiding witness of the Spirit. Stop not to debate with the enemy the question whether you ever were converted. The question is, What do I want? And, when you have discovered your wants, carry them to Him in whom all fullness dwells — to Jesus. The very name, sinful and unworthy as you may feel yourself, will afford you encouragement. What says the angel? 'Thou shalt call His name Jesus.' Why, heavenly messenger, why call His name Jesus? 'Because *He shall save His people from their sins.*'"

Dr. Prentice adds: —

"From this time forth, Wilbur Fisk never changed his estimate of the nature of the work of grace wrought in his soul at the Wellfleet camp-meeting; nor was there anything in his spirit, or speech, or conduct, public or private, which ever led men associated with him to think his conception of that work a mistaken one. On the contrary, the testimony of all his associates in the various positions he filled was uniform and outspoken that he did live up even to the high standard he professed."

Portsmouth, N. H.

ST. LOUIS LETTER.

Rev. R. F. Chew.

Methodist Episcopal Church, South.

A NEW era of good feeling was inaugurated between the two branches of Episcopal Methodism in this city on Monday, March 5, when a large number of ministers of the two churches, some of their wives, and representatives of the laity both male and female, met at the Union M. E. Church and took part in a union sacramental service and love-feast. The invitation originated in the Preachers' Meeting of the Methodist Episcopal Church some weeks ago, and exaggerated accounts of the discussion over the invitation found their way into the daily papers. Reporters were then sent to leading ministers of the M. E. Church, South, in this city to interview them about the reported proceedings of the M. E. brethren, but the mission failed of its object. With temperate speech and conciliatory spirit the Southern Methodist ministers intimated that they would be pleased to receive such an invitation from their brethren of the M. E. Church, and that they saw no obstacle to its acceptance. It afterwards appeared that the discussion which had been so widely heralded to the world as a wrangle over the proposed invitation, was merely a suggestion by one brother that a previous invitation of this sort some years before had been sent to the Southern Methodist ministers and had been declined. The explanations given on this point took shape in the daily press of a warm discussion which divided the body in two parts and led to some intemperate and bitter speeches. The invitation was sent, however, and cordially received by the Southern Methodist Preachers' Meeting.

At 10.30 A. M. of the day appointed, the service was opened by Rev. O. M. Stewart, presiding elder of St. Louis District, M. E. Church, and Rev. S. H. Werlein, presiding elder of the St. Louis District, M. E. Church, South. Dr. John Matthews led the singing of "Jesus, Lover of my Soul," after which Drs. Matthews and Hagerty led in prayer. The communion service that followed was solemn and affecting, as company after company of the preachers, their wives, and faithful men and women of the laity knelt at the altar and took the emblems that teach our common dependence on one Father and personal fellowship with the same Elder Brother in the same blessed Spirit. The love-feast that followed was unconstrained, free, lively, joyous and inspiring. Many of the good things that were said would bear transference to the printed page without losing their glow, sparkle and fraternal spirit, but it is not easy to discriminate. The meeting moved gently along with the easy gravitation of the best type of experience meetings where nothing is forced and nothing impedes the spontaneous outflow of generous good fellowship and a deep experience in the things of the Spirit. There was but one note to all utterances: The war has long been over; we are one in Christ; we should forget rather than preserve the enmities of other days; the future rather than the past should engage our thoughts; a closer union between the two churches is desirable. So with song, and prayer, and fervid experience and wishes for better things, the meeting progressed till the hands of the clock showed ten minutes to one o'clock, and the service closed with an old-fashioned hand-shaking in which all heartily joined.

Bishop Bowman, who was to have led the meeting, came in, just before the close, from a belated trip to the country, and added his testimony in the announcement: "I am an old-fashioned Methodist. Glory, hallelujah!"

The combined Methodism of St. Louis makes it the strongest Protestant organization in the city, where Catholicism is very strong. The two branches are about equal in numbers and finances, and there has been no display of feeling between them for years. The editors of the *Central Advocate* and of the *St. Louis Advocate* are separated only by the diagonal of a block, and the personal relations between them are fraternal and cordial. Members pass easily from one church to another, without incurring anything of censure from the church that they leave, or of suspicion from the church to which they go. The situation was thus already prepared for the recognition of relations that in fact already existed, and for giving expression to fraternal feelings that already had long been cherished. St. Louis Methodism does not number in its members, clerical or lay, a man who can be called representative who is dominated by the narrow spirit of ecclesiastical reactionaries unfortunately found in both churches.

You have recently had with you in Boston one of our Bishops who stands for the progressive elements of our church today in breadth of view, catholicity of sentiment and genuine fraternal feeling. You may take him as a fair type of the leading young men in our church today, and the number is growing larger every day.

The unfortunate workings of a cast-iron time-limit of the pastoral term is seen in the case of Dr. Marden, whose time expired yesterday at Union Church in this city, thereby sending him to a new field at the very time when he was prepared to do his most efficient work in the church of which he has been pastor. If Methodism expects to succeed in large cities, the time-limit must be abolished.

St. Louis, Mo.

Wesleyan Academy.

THE Conference visiting committee quietly dropped in on Principal Newhall and his corps of teachers, Wednesday, March 21. To see the Academy in its ordinary routine rather than on dress parade was the object of this surprise party. The result was most gratifying to the committee and apparently not at all disturbing to the teachers and students. Wilbraham is in a prosperous condition. Many features attracted our attention, viz.: The ease with which discipline is administered and the excellent order in the class-rooms and about the buildings; the mutually pleasant and respectful relation between the teachers and pupils; the well-cared-for grounds; the high grade of scholarship; and the healthy religious atmosphere of the Academy. In this connection it was no surprise to learn that the pastor of the Wilbraham church, Rev. Fayette Nichols, is not only highly appreciated by the faculty, but is even as popular with the students. The outlook is most encouraging for the spring term, which opens April 4.

GEO. S. BUTTERS, Sec. of Com.

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THE CONFERENCES.

[Continued from Page 5.]

inducements, the Easter service filled the church to the brim. The Sunday-school has raised $960 and supplied seventy-five new library books, giving the scholars something new each month.

Congress Street has a splendid Sunday-school, an excellent spiritual interest, and valuable accessions to the church. Though the pastor has been invited to another church, the uprising of the congregation is so unanimous and urgent and positive in its demand for his return that the church expects to retain him.

At *South Portland* 10 have been received in full and 59 on probation. Twenty-four were reported as converts from the Sunday-school during the year. The League has doubled its membership, and a Junior League has been organized that now has 120 members. A supper was served and entertainment given on the silver anniversary of the W. F. M. S.

The W. F. M. S. of Biddeford and Saco united at *Biddeford* in the celebration of the anniversary. Mrs. Donald and Mrs. Torsey were present. P.

Augusta District.

Kent's Hill. — The spring term at Maine Wesleyan Seminary, Kent's Hill, opens with fine promise. The hard times do not seem to have affected the attendance. A teacher of elocution, Miss A. Jennie Palmer, has been secured, and a course in that art will be arranged. A pleasant feature of the winter term was the reception of all the students by Dr. and Mrs. Gallagher at their residence. The school was divided into two sections, and entertained on different evenings. At the close of the term, the senior class, numbering twenty, were entertained by them at a class supper. The evening was made interesting and profitable by a *conversazione* upon topics printed on elegant souvenir cards decorated with the class flower, the clover blossom. The students highly appreciated these opportunities to become more familiar with the requirements and usages of social life. The new fine arts building, begun last fall, will be pushed to completion as soon as the spring opens, and it seems highly probable that it will be dedicated at Commencement.

East Maine Conference.

Rockland District.

Rockland. — The Epworth League, on the 11th of March, celebrated its fourth anniversary. A large attendance and much interest were manifested. The pastor delivered an address. The secretary, Fred. S. Mills, presented a carefully-prepared report of the year's work. Average attendance 75, and six have requested prayers; 377 calls on the sick and new-comers of the church were made; watchers for the sick furnished 13 nights; clothing furnished 20 families; food for eight families; shoes supplied six children; fruits, books and papers furnished the sick in the Marine Hospital; and a number of men and women were provided with employment. All departments of the League report progress and are doing excellent work. One of the features of a recent Tuesday evening prayer-meeting was a pound party for a poor family of the congregation whose house was too small for such a gathering. Sunday, March 11, 91 partook of the sacrament, 2 were baptized and 1 taken into full membership. The pastor, Rev. C. W. Bradlee, has been taking a rest for a week or ten days. Chaplain Plumer preached for him March 18.

AMOS.

New England Conference.

Boston District.

Boston Preachers' Meeting. — A communication was received from Hon. Neal Dow, acknowledging congratulations sent by the Meeting. This letter was given to the care of the New England Methodist Historical Society. The class-meeting was an earnest and profitable service. The memorial service for the late Rev. Henry Dorr was largely attended. Rev. L. P. Causey presented a paper on behalf of the committee of arrangements. This memorial was prepared by Dr. N. T. Whitaker, and was highly appreciative of his sterling worth. Bro. Dearborn, a layman of the East Saugus Church, read a very beautiful and affectionate tribute to the memory of a beloved pastor. Rev. J. W. Adams presented a comprehensive paper speaking of his faithful services in the N. H. Conference. Resolutions appropriate to the occasion were adopted. The three papers read were committed to the care of the N. E. Methodist Historical Society. Adjourned to meet April 30.

Boston, People's Church. — Dr. Brady was invited unanimously by the quarterly conference to return to this church for another year. The results of the winter's work have been most encouraging. A great number have professed conversion; 125 persons were received into the church on a recent Sunday. The Sunday-school has taken a fresh start and is very vigorous. Easter was an exultant day throughout. The services were almost continuous from early morning till late in the evening. In the morning Dr. Brady preached an appropriate sermon from Ezekiel 34:29: "I will raise up for them a plant of renown." His outline was: Some plants are renowned for their *beauty*, some for their *fruit*, some for their *perfume*, and others for their *medicinal properties*; but Christ was renowned for *all* these qualities, and so were His faithful followers. The fourth quarterly conference heard with pleasure the gratifying report of charitable work performed chiefly by the deaconess, Miss Beale, in the distribution of food and clothing. Many truly worthy cases have been helped; 1,433 garments have been given away. The work of this church is being enthusiastically prosecuted. The winter just past has been a notably successful one. Of the one thousand unemployed men who professed conversion in this church, five hundred have removed from the city, and some of them are joining the churches where they have gone. The remaining five hundred are under Dr. Brady's care, and are by him placed on a list of associate probationers and will be received into regular probationship relations as soon as they secure clothing so as to appear in respectable form.

Boston, First Swedish Church. — Rev. H. Olson has been asked to become the pastor of this church. Seven years ago he was transferred from Boston to New York, after having served for five years the same church to which he is now asked to return. He is at present pastor in Newport, R. I.

Boston, First Church. — Dr. Banks closed his pastorate at this church last Sunday evening. On that occasion the audience was an overflowing one, including many friends from all parts of the city. Dr. Banks preached powerfully an yet tenderly upon "A Good Soldier of Jesus Christ." At the close of the service many pressed forward to grasp the hand of their beloved pastor, with whom they regretfully part. This pastorate has been very successful in reaching the people and leading many to Christ.

Roslindale, Bethany Church. — Last Sunday evening Dr. S. L. Gracey delivered a very interesting address on China, the occasion being the silver anniversary of the W. F. M. S. Miss Lilian Carllsmith sang beautifully two contralto solos.

Webster. — The pastor's wife, Mrs. E. T. Curnick, is a class-leader in the church. The members of her class recently gave her a costly sofa pillow as an expression of esteem. The church is prospering, as is evidenced by large Sunday congregations and an increase of 100 per cent. in attendance upon the prayer-meetings.

Hopkinton. — Rev. John Capen, an honored superannuated member of the New England Conference, lives in this town. He and his wife are highly esteemed by the people of the church. Having had severe illness in their home, some of their friends thought a surprise visit would be agreeable. Through the pastor, Rev. G. E. Sanderson, Bro. and Sister Capen were made the happy recipients of a large number of useful gifts. Although the people could not call because of continued illness in Bro. Capen's home, their kindly thought was just as much appreciated. We have received a note from them expressing fullest gratitude to their friends in the Hopkinton church.

Charlton City. — The Methodist church edifice here was destroyed by fire Oct. 29, 1892. As it slowly took fire from an adjoining building the people said, "It must not burn. What can we do?" After much delay, the committee finally procured plans of A. P. Cutting, of Worcester, architect of Epworth Church, Cambridge, and according to whose plans and under whose eye the new Park Avenue and Lakeview M. E. Churches of Worcester were built. Work was begun upon the cellar June 8, 1893, under the direction of Mr. Geo. F. Pickering, by whose timely and arduous labors the building of the church has been made possible. The carpenters began work Sept. 18, but it was not until Feb. 23, 1894, after great hindrances, that the church building stood in readiness for dedication. Rev. E. T. Curnick preached the morning sermon on "The House of God." The dedicatory sermon was preached by Rev. J. D. Pickles, whose theme was, "The Holy Scriptures." The next half-hour was occupied in raising the last $250 on the building. Presiding Elder Chadbourne stepped to the front and took matters in hand. The subscriptions kept coming in until $270 was reached — $20 more than was asked — and then a loose collection of $13 was put into the pastor's pocket. The new building was then ready to be given to God without a cent of indebtedness. A dozen ministers joined in the impressive dedicatory service. In the evening, Dr. Chadbourne preached a searching sermon on "Loving the Truth," and followed it up with a rousing exhortation. A profitable altar service followed, in which a goodly number participated. This was a fitting close of an ideal dedication. A young woman of eighteen and a young man of sixteen — visitors — were converted during the day.

The entire cost of the new building, including a thousand-pound bell from the Troy Foundry, and insurance, is about $5,400. There was $2,000 insurance on the old building, and the people have given about $3,400 — which means much for the time and locality.

The names of A. P. Cutting, architect, and Chas. Vaughan, contractor and builder, both of Worcester, are sufficient guarantees of a good job. The inside is finished in natural wood, resembling antique oak. The pews and pulpit set are of oak, and were purchased of the Grand Rapids School Furniture Co. through their agent, Mr. F. W. Choate, of Boston, who has done excellent work and given widespread satisfaction. The windows are nearly all memorial, and came from the factory of Redding, Baird & Co., Boston, who allow nothing but the best of work to leave their hands. Under the experienced and watchful eye of the architect, a scheme of color runs all through frescoing, windows and furnishings, even to carpet, producing a pleasing and restful impression.

The ladies deserve thanks for the splendid way in which they fed the people in the school-house hall.

Many expressed the opinion that it would be difficult to find a church building any better for the amount of money put into it. The brethren and sisters feel grateful to God for His manifest presence in building the new edifice, and hope and pray that "the glory of this latter house shall be greater than the former." Rev. F. A. Everett is pastor.

North Boston District.

Ashburnham. — On March 18, the pastor, Rev. A. W. Baird, had the privilege of baptizing 2 persons, admitting 14 to full membership from probation, and receiving 4 on probation. This makes 23 received into the church during the present Conference year. There are now 13 probationers. The vestries have recently been beautifully refitted. On the evening of the 18th a large congregation heard the pastor preach on "The Temptation of Christ." The Epworth

[Continued on Page 18.]

CALIFORNIA IN 3 1-2 DAYS.

From the snow-clad regions of the East to the delightful semi-tropical climate of California is a matter of only a few days' journey if the North-Western Line is used for the trip. Palace Drawing Room Sleeping Cars leave Chicago daily and run through to California without change, covering the distance in the marvelously short time of 3½ days, and all meals en route are served in dining cars. Daily Tourist Sleeping Car service is also maintained by this line between Chicago and San Francisco and Los Angeles, and every Thursday the party is personally conducted by an experienced excursion manager. Completely equipped berths in Tourist Sleepers are furnished at a cost of only $6 each from Chicago to the Pacific Coast, thus affording a most favorable opportunity for making the journey in a comfortable and at the same time economical manner. Variable route excursion tickets, taking in all principal points of interest, are sold at exceedingly low rates. Illustrated pamphlets descriptive of the Mid-Winter Fair and full information concerning rates, routes, etc., will be mailed free upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago, Ill., if you mention this publication.

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Of Interest to Travelers.

The Baltimore & Ohio Railroad announces that they have placed on sale round trip tickets at reduced rates to the Winter Resorts in Florida and the South, and also to such points of interest as Luray, Natural Bridge and Gettysburg. This Company has also arranged to place on sale excursion tickets to San Francisco and other points in California on account of the Midwinter Fair, at unusually low rates. Excursion tickets now on sale to Baltimore and Washington via the famous Royal Blue Line.

With its vestibuled train service via Washington to Cincinnati, St. Louis, Chicago and New Orleans, the B. & O. is in the best of condition to handle western and southern travel. That the line is a popular one is attested by the immense World's Fair business handled last summer.

Those contemplating a trip West or South this winter should write to A. J. Simmons, New England Passenger Agent, 211 Washington Street, Boston, Mass., for rates and other information.

Church Register.

HERALD CALENDAR.

Anniversary of the N. E. Conference Epworth League, at Waltham, at 7.30 p. m., April 10
Sandwich Sub-District Epworth League Convention, Falmouth, Mass., April 27, 28

Conference.	Place.	Time.	Bishop.
Troy,	Cohoes, N. Y.,	April 11,	Warren.
New Hampshire,	Claremont, N. H.,	" 11,	Foss.
New England,	Waltham, Mass.,	" 11,	Fitzgerald.
Vermont,	Bradford, Vt.,	" 18,	Warren.
Maine,	Skowhegan, Me.,	" 18,	Foss.
East Maine,	Houlton, Me.	May 9,	Foss.

Money Letters from March 26 to April 2.

W. H. Allen, C. F. Allen. B. T. Brigham, N. M. Baker, E. W. Burke, Wm. Bragg, Mrs. M. H. Bancroft, Miss E. H. Bennett, P. B. Bromfield. D. P. Cox, Mrs. C. L. Cady, Dr. Wm. Crook, E. T. Curnick, A. Cameron, J. M. Chase. Mrs. F. E. Dolliver, G. W. Deberville. Mrs. S. G. Bells. Miss A. Farr, Press Press Ass'n. F. C. Grant. E. P. Hemmenway, A. E. Harkness, L. G. Horton, F. C. Haddock, C. M. Howard, Henry Hodge, C. N. Hinckley, M. Higgins, Thos. Haworth, E. A. Howard. J. P. Kennedy, G. A. Kilborn, Mrs. A. N. Kimball, O. W. Kennison. C. A. Littlefield, G. H. Lamson. W. H. Meredith, M. B. Mead, Isaac McCrea, Milwaukee Y. M. C. A., Lormida C. Morgan, Mrs. Henry McGilp. Mrs. A. F. Noble, Mrs. W. D. Norton. J. T. Pease, M. C. Pendexter, J. H. Price, C. B. Phelan, G. B. Pearson, C. C. Phelan. Wm. Ramsden, Samuel E. Rich. E. F. Studley, Mrs. B. Simmons, J. M. A. Spence, M. W. Stratton, C. E. Sherman, C. B. Sargent. J. W. Treadwell, Henry Tuckley. P. L. West, J. P. Wheelock, H. S. Waaler.

EAST MAINE CONFERENCE STANDING COMMITTEES NOMINATED FOR 1894.

PUBLIC WORSHIP — B. C. Wentworth, H. E. Prohock.

BENEVOLENT CLAIMS — W. L. Brown, V. E. Hills, O. H. Fernald.

BIBLE CAUSE — E. H. Boynton, M. B. Pratt, C. L. Bangbart.

BOOK CONCERN AND CHURCH LITERATURE — J. A. Morelen, J. P. Simonton, F. W. Towle.

CHURCH EXTENSION — A. J. Lockhart, S. T. Page, C. C. Phelan.

CLAIMS, CLAIMANTS AND STEWARDS — G. B. Chadwick, D. H. Tribou, S. L. Hanscom, J. W. Day, W. W. Ogier.

CONFERENCE RELATIONS — J. W. Day, E. A. Glidden, D. B. Phelan, J. Tinling, J. T. Crosby.

EDUCATION — H. E. Foss, C. W. Bradlee, A. F. Chase.

EPWORTH LEAGUE — H. E. Foss, S. L. Hanscom, W. W. Ogier.

FREEDMEN'S AID AND SOUTHERN EDUCATION — A. W. C, Anderson, P. A. Smith, J. A. Weed.

GENERAL QUALIFICATION OF CANDIDATES FOR THE MINISTRY — J. M. Frost, W. L. Brown, H. E. Foss, S. L. Hanscom, C. W. Bradlee, C. C. Phelan, W. T. Jewell, E. H. Boynton, G. G. Winslow.

MISSIONS — I. H. W. Wharff, B. C. Wentworth, H. W. Norton.

MEMOIRS — W. T. Jewell, J. Tinling, S. L. Hanscom.

RESOLUTIONS — O. H. Fernald, J. H. Bennett, M. B. Pratt.

SABBATH OBSERVANCE — J. M. Frost, C. H. Fuller, W. H. Powlesland.

SUNDAY-SCHOOLS AND TRACTS — J. D. Payson, M. G. Prescott, G. H. Hamilton.

TEMPERANCE — H. E. Holmes, P. W. Brooks, T. J. Wright.

I. H. W. WHARFF, B. C. WENTWORTH, H. W. NORTON, } Presid'g Elders.

NEW ENGLAND CONFERENCE — R. R. NOTICE. — The Boston & Maine Railroad will make tickets to Waltham good from the 9th to the 16th.

F. WILLCOMB, for the Committee.

N. H. CONFERENCE NOTICE. — All members of the N. H. Conference on Dover District must be in Concord by 8.30 a. m., or they cannot reach Claremont until 6.15 in the evening, as the mid-day train has been taken off.

G. W. NORRIS.

VERMONT CONFERENCE — R. R. NOTICE. — The usual reduction of rates has been secured: On the Grand Trunk, round-trip tickets to Groveton. On the Concord & Montreal, round-trip tickets to Woodsville. On the Woodstock, round-trip tickets to White River Junction. On the Montpelier & Wells River, round-trip tickets to Wells River. On all branches of the Central Vermont, round-trip ticket to junction points. Passengers north of Montpelier can go at less expense via Wells River, but the connections are not as good as via White River Junction.

On all branches of the Boston & Maine in Vermont, INCLUDING CONN. RIVER R. R., round-trip tickets to Bradford. All tickets good April 16 to 23. Call for Vermont Conference tickets in every case.

WM. H. ROBERTS.

MAINE CONFERENCE — R. R. NOTICE. — The Maine Central, Portland & Rochester, Grand Trunk, Portland & Rumford Falls, will issue excursion tickets to Skowhegan and return for fare one way. Be sure on these roads to buy through tickets to Skowhegan and return.

The Boston & Maine will sell the usual two-cents-per-mile tickets to Portland and return from stations in Maine.

The Somerset R. R. Co. will sell tickets over their road to Norridgewock and return for fare one way. The stage fare from Norridgewock to Skowhegan and return will be 75 cents to persons attending Conference.

The Sandy River R. R. will sell tickets over their road to Farmington and return for one fare.

Tickets on all these roads good to go from April 16 to 21; good to return until April 25. Be sure and ask for Methodist Conference tickets.

Portland, Me. I. LUCE, R. R. Sec'y.

TRUSTEES' MEETING. — The annual meeting of the Trustees of the New England Conference will be held in the Methodist Church, at Waltham, Wednesday, April 11, at 4.30 p. m. C. S. ROGERS, Sec'y.

MAINE CONFERENCE. — The annual meeting of the Board of Trustees of the Maine Conference will be held in the vestry of the church at Skowhegan, Thursday, April 19, at 1.30 p. m. G. C. ANDREWS, Sec'y.

CORNER STONE LAYING. — The corner stone of the new M. E. Church at Atlantic will be laid by Bishop FitzGerald, Tuesday, April 10. Services commence at 10 a. m. Trains for Atlantic leave Old Colony Depot, Kneeland St., at 8.17 and 10.10 a. m. H. D. DEETS, Pastor.

NEW ENGLAND CONFERENCE NOTICES. — Candidates in the Fourth Year's Course of Study are asked to meet the Committee of Examination in the First M. E. Church, Waltham, at 10 a. m., Tuesday, April 18. The written exegesis should be sent to the undersigned as early as April 4. RAYMOND F. HOLWAY, Salem, Mass. Sec. of Com.

The class in the Third Year's Studies will meet the Committee, Tuesday, April 10, at 10 a. m., at Asbury Temple, Waltham. GEO. S. BUTTERS.

LOCAL ELDERS OF NEW ENGLAND CONFERENCE. — The examination of candidates for local elder's orders will be held in the pastor's room at Waltham, Tuesday, April 10, at 10 a. m. C. M. MELDEN.

W. F. M. S. NOTICE. — The Conference Anniversary of the W. F. M. S. of the N. E. Conference will be held at Waltham, Saturday, April 14, p. m. Address by Dr. A. B. Leonard. H. B. STEELE, Conference Secretary.

MINISTERS' WIVES' RECEPTION. — The Preachers' Wives' Associations of Lynn and Springfield Districts will give a reception to the preachers' wives of the Conference at the First M. E. Church, Waltham, on Saturday, immediately following the missionary services. Full particulars will be given in next week's ZION'S HERALD.

MRS. I. A. ALLEN, Sec.
MRS. R. W. KNOWLES, Chairman of Com.

N. E. CONFERENCE ANNIVERSARY OF W. H. M. S. — The anniversary of the Woman's Home Missionary Society of the N. E. Conference will be held in Asbury Temple, Waltham, Saturday afternoon, April 14. The address will be given by Rev. W. W. Ramsay, of Tremont St. Church, Boston.

S. W. FLOYD, Conf. Cor. Sec'y.

METHODIST SOCIAL UNION — LADIES' NIGHT. — A regular meeting of the Boston Methodist Social Union will be held in Odd Fellows' Hall, corner Tremont and Berkeley Streets, Boston, on Monday, April 9. Social hour 4.30 to 5.30 o'clock P. M. Dinner at 5.30. Bishop J. N. FitzGerald, D. D., LL. D., of New Orleans, La., together with a large number — all have been invited — of the members of the New England Conference will be guests of the Union. Gov. Greenhalge will be present and speak. Addresses will also be made by President Raymond, of Wesleyan University, and Hon. Chester C. Corbin. Music will be furnished by the Vivien Quartet, of Natick, and Mr. Ralph A. Quimby, cornetist. All seats will be reserved. Tickets will be on sale at Mr. C. E. Magee's, 36 Bromfield St., on and after Thursday, April 5, at 9 o'clock a. m. Members may secure a reserved seat ticket by showing their season ticket and paying fifty cents. Single tickets for ladies and others, one dollar each. Please secure your tickets before 12 o'clock Monday, April 9.

CHAS. W. JOHNSON, Pres.
WILLARD S. ALLEN, Sec.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

"CONFERENCE CLAIMANTS" AGAIN.

A. S. Weed.

COMMUNICATIONS received concerning a contribution in these columns confirm my convictions that the church is not yet prepared to give its approval to what is known as the "Veterans' Plan." With the laymen especially there is a deep feeling of distrust and dissatisfaction with the scheme. A prominent and wealthy layman of Boston writes: —

"I am very much pleased with your article on the new Preachers' Aid plan, so clearly and admirably put. From the first presentation of it by Rev. J. B. Hamilton I have felt opposed. If I should live to see its adoption by the N. E. Conference I should cross out the bequest of $2,000 now in my will."

Another of the most active and reputable of our New England laymen says: —

"Last evening I read your article in the HERALD, and I wish to thank you for so fully expressing my own convictions in the matter. I have never believed in the plan suggested, neither have I felt flattered in the course pursued by Mr. Hamilton in presenting the same. I feel absolutely certain that our collection for the cause will be materially reduced if the system is instituted, and that the superannuate who really needs the aid will prove the sufferer thereby. I hope most certainly that our Conference will not endorse the project. I would rather have the opinion of the laity upon this subject than that of our brethren in the ministry. If the pastors wish to engage in an annuity or endowment scheme, let them do it, but refrain from involving the superannuated, worn-out preachers, with their wives and families, in the same."

A presiding elder of one of the patronizing Conferences writes extending thanks for the views expressed in the article, and says that he has no confidence or sympathy in the new plan. And one of the foremost ministers of the Vermont Conference declares: —

"I desire personally to thank you for your article in the HERALD of this week on the Veteran Relief question. The whole church ought to be put on guard about the matter. It may be a meaningless prejudice on my part, but to my thinking there has never been a scheme before our church which so plainly bore the earmarks of a 'job,' at least in its inception, as this same plan. I wish some one would thoroughly unmask some proceedings of the last General Conference on this same business."

More About Conference Claimants.

Rev. R. L. Bruce.

I WAS very glad to see the article by Dr. Pullman in a recent number of the *Christian Advocate* on the defects of the so-called Hamilton annuity plan, also one on the same subject in ZION'S HERALD for March 28 by A. S. Weed. If I mistake not, Vermont Conference was the only one of the New England Conferences to entirely reject this plan. We noted all the objections mentioned in the two articles alluded to, and some others to which I wish to call attention.

The great argument in favor of the plan has been that it will abolish those iniquitous (?) lists of questions now sent to the superannuates, and which are represented, with tearful indignation, as pauperizing our Conference claimants. Possibly we in Vermont cannot fully appreciate the iniquity of this indignity of asking a person who needs help to give such statements of fact as will enable the stewards to distribute the funds at their disposal equitably, for every man in this State who has any property at all is obliged by law to make an exact inventory every year of all his estate and then swear to its truthfulness. The point, however, to which I wish to call attention is that the plan does not do in the least degree what it claims to do in this respect. For observe: 25 per cent. of the funds are to be distributed to necessitous cases. Now, will any sane man inform me how the stewards are to know who are the necessitous cases without asking substantially the same questions they do now, and which it is claimed this wonderful plan is to abolish?

Again, if this necessitous fund be really sufficient for the purpose for which it is designed, then the matter of distribution is left in fact just where it is at present, viz., at the discretion of the Conference stewards. For what earthly difference can it make whether the funds are in one pile or in two, so long as the stewards are to determine who are the necessitous cases and how much they need?

Here, then, is the whole matter in a nutshell. This much-vaunted plan furnishes those who adopt it with a lot of new machinery which utterly fails to do the principal thing which it claims to do, which leaves the so-called iniquity which has formed its stock argument for a a change of method untouched, and the only practical result of whose working must be to take money from those who are already very near starvation's verge and put it in the pockets of those who do not need it. Once let the church understand that such is the disposition that is being made of their contributions, and the already painfully inadequate amount will dwindle till we shall need no plan for its distribution. Having assisted in the distribution of these funds for several years, I have given this matter much careful study, and claim to know whereof I affirm.

St. Albans, Vt.

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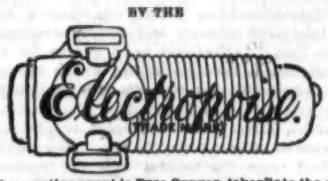

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Our Book Table.

The Historical Interpretation of Philosophy. By John Bascom. G. P. Putnam's Sons: New York. Price, $1.50.

Dr. Bascom, the author of this volume, is a clear and profound thinker. Penetrating below the surface, the works veins of thought familiar only to the few; what he thinks out, he is able to express in clear and forcible English. Even on abstruse subjects it is a pleasure to follow him; he gives to the dry distinctions of philosophy the freshness of a current event.

On philosophical subjects, like the present, he is at home, having already cultivated sections of the same general field, of which he now gives a bird's-eye view. The book is not, as the reader might at first suppose, a history of philosophy; it is an interpretation of philosophy in the light of history. The field chosen for the survey is Europe. In a word, it is a historical interpretation of European philosophy. The philosophy of the East is touched only incidentally; and of European philosophy there are phases which are only slightly considered. The author's purpose has been to reveal the central and continuous current in the broad stream of philosophical speculation as it flows across the centuries, without giving much attention to the eddies and counter-currents along the banks.

In the history of European philosophy there are three well-marked periods — the ancient, the mediæval, and the modern. Each period is distinguished by its own subjects and modes of investigation. The theme of ancient philosophy was cosmology; of mediæval, theosophy; and of modern, autology. Let us touch briefly these periods in order.

1. Ancient philosophy, confined to Greece and Rome and extending from the sixth century before Christ to the fifth century after the Advent, was devoted to the study of cosmology. It was an effort to find out how the world was made. The first attempts were grossly materialistic. The world was viewed as a whole; in fact, as an animate being or huge animal. The recognized forces were material. Thales, the leader in these speculations, found the primitive element in water; Anaximenes, his disciple, found it in air; and Anaximander invented a subtle ether out of which all things sprang. There are three sub-periods in the history of Greek philosophy: (1) There is, first, the section of physical investigators in the various schools — Ionian, Doric, Eleatic and Stoic — variously active and yet operating within a narrow range of thought. (2) The rise of Socrates marks one of the most important turning-points in the history of philosophy. The view was broadened. The moral as well as the material forces of the universe were brought under consideration. Three men were dominant in this period — Socrates, the founder of the new order, a man of profound thought, with the genius of a Greek and the practical sense of an American; Plato, a man of splendid imagination, whose system of idealism has ever since enchanted imaginative minds as of a glorious city of God coming down out of heaven; and Aristotle, the clear and cool scientific thinker, whom the science of the world has not even yet outgrown. These three men created a new world of thought. Many of their ideas controlled the speculations of later ages. No man came up for centuries large enough to contradict them. (3) The neo-Platonists, whose leading school was at Alexandria in Egypt, were copyists and commentators. The school is interesting to us mostly for its influence on the early church. There are traces of it in John's Gospel and Epistles and many of the Greek fathers. But the neo-Platonists were, in the expressive language of the miners, the "petering out" of Greek philosophy.

2. Mediæval philosophy lasted a thousand years, and concerned itself with theosophy. We may consider this philosophy in its social forces, the subjects treated, and its leaders. (1) The social force in the handling of this philosophy was Christian. The Greek and Latin churches had a hand in the work — the speculation of the East, and the practical, materialistic sense of the West. (2) The topics were new — God, man, and the government of God over man. In handling these immense subjects they introduced the scholastic philosophy. The impulse was Christian; the tools used were often borrowed from their heathen neighbors. (3) A splendid array of leaders — Erigena, Roscelinus, Anselm, Abelard, Hales, Magnus, Thomas Aquinas, Duns Scotus and Occam — were goading the people to think and preparing the weapons for use in other battles. Modern Europe lies concealed in the life and ideas of the Middle Ages. Much has, to be sure, been cast away as lumber, but the living germs found in that old field have burst into life and found expression in our modern civilization.

3. By far the largest and most fruitful chapter in European philosophy is found in the modern period — an evolution, as already intimated, from the mediæval. The change of feeling and of view was amazing; men were passing out into a larger as well as a more sunny world. The causes which operated this change are not far to seek — the inevitable decay of scholasticism, the new development of science, the growing disbelief of current theories, and, above all, the breaking out of the Reformation. The persons influential at this transition period were Sir Francis Bacon, René Descartes, Baruch de Spinoza, and Gottfried Wilhelm Leibnitz. Bacon was the forerunner of modern science; Spinoza of doubt; and Descartes and Leibnitz of the better trend of philosophy.

English, like Greek philosophy, began on the materialistic side. In the early empirical movement we find Hobbs, Locke, Hartley, Joseph Priestly, Erasmus Darwin and Hume. Locke gave some respectability to Hobbs, and his principles were in turn used by Hartley and Darwin until Hume plunged the empirical philosophy in the mire of materialism and doubt. In spite of this catastrophe, the empirical was revived in James Mill, John Stuart Mill, Alexander Bain, Herbert Spencer and William B. Carpenter. Evolution is simply a development of empiricism. The ethical development of the empirical philosophy found expression in the writings of William Paley, Jeremy Bentham, John Stuart Mill, and Herbert Spencer. From the views of these empiricists, Lord Herbert, Ralph Cudworth, Henry More, Samuel Clarke, Bishop Berkeley, Bishop Butler and James Martineau dissent.

The Scotch philosophy was a protest against empiricism, especially that of Hume. The leaders in this movement were Thomas Reid, Dugald Stewart, Thomas Brown, and later Sir William Hamilton. In its main purpose the Scotch philosophy was correct, though our author revises a little its data. They held, as against Hume, that the common sense or convictions of mankind are to be recognized as authoritative. They were wrong in teaching direct perception and in holding consciousness to be a distinct power. The Scotch school had exerted a strong influence on English speculation.

American philosophy is mostly an echo from the other side the Atlantic. The few sporadic thinkers — Edwards, M'Cosh, Hopkins, Bowne, Fiske, and we may add Whedon — can be counted on the fingers of one hand.

French philosophy, again, began in materialism, as seen in the writings of Mettrie, Condillac, Baron d'Holbach, Taine and Auguste Comte. The intuitional protest against French empiricism is found in Maine de Biran and Victor Cousin. The philosophy of Italy remains, for the most part, below the horizon.

Germany is the great field of modern philosophy. Its speculations are varied, recondite, multitudinous. Philosophy there began with Kant, the deep thinker, the most influential philosopher of modern times. The various schools are in some sense the offshoots of Kant, who thus opens an era in German philosophy. Kant traveled in the intuitional zone of the Scotch school; he was a larger Scotchman who broadened the zone of speculation. The German idealism was cultivated by Hermann Fichte, Friedrich Wilhelm Schelling, and Georg Wilhelm Friedrich Hegel; followed by the materialized idealism of Arthur Schopenhauer and E. Von Hartmann. Ideal realism in Germany has been cultivated by Schleiermacher, Bencke and Hermann Lotze.

We have thus briefly run over the course of philosophy from Thales in the early Greek world to Lotze, the best of the Germans. We have touched the grand outlines of movement without being able to deal with the details. There has been constant movement, an ever-broadening field, and a quickened perception of truths in their multiplied relations, and we have found philosophy to be "nothing more than the completion, correction and rectification of the knowing process, every moment with us in each lighter and each weightier exploration."

The Spirit of God. By Protap Chunder Mozoomdar. George H. Ellis: Boston. Price, $1.50.

Religiousness came in with the creation, but has been most strongly and vividly developed in the East. As the Greek had a genius for art and the Roman for organization, so the Semitic race and the Orientals of India have exhibited a capacity for religious expression. They indited the olden Bibles, and are adapted to give expression to religious speculation. They are the inspired races, the natural religious teachers. There are new Indian prophets not less remarkable than the old. Aside from the direct reproduction of Christian thought and life in the East, there are the teachers of the Brahmo-Somaj, like the Rajah Ram Mohan Roy, the founder, the Babu Keshub Chandra Sen, the reformer, and Protap Chunder Mozoomdar, the author of the above work. Their system, reared on a Brahman base, is theistic. They believe in one God, revealed in nature, in society, and in the impulses of the individual life. All things are working out the will of God, who is in all religions and in all human lives. Jesus is recognized only as one of the foremost prophets, filled with a larger measure of divine inspiration. The above-named book contains a series of meditations on the Divine nature and manifestations in nature, in individual life, in nations, in various religions, and in Christ. The book is readable, rationalistic but devout, exhibiting a broad religious sympathy and a capacity for the treatment of these high religious themes. The Oriental speaks intelligently to the Occidental. The truth is given through a splendid imagination and in a gossamer dress.

The Psalms. By Alexander Maclaren, D. D. Volume 2. XXXIX-LXXXIX. A. C. Armstrong & Son: New York. Price, $1.50.

This is the last instalment in the Expositor's Bible series, in course of publication by this New York house. The author's name is a sufficient guaranty of the excellence of the work, for nothing he consents to publish is cheap or unworthy the attention of the reader. Fresh, original, suggestive, he has the additional advantage of clothing his thought in a clear and forcible style. In the present instance he gives the Psalms in a new and metrical translation, and adds to each a running commentary, both expository and practical. The reader, in following him, cannot fail to receive new light and a new meaning to many passages. Maclaren has a facility, in turning to the surface, with his steel plowshare, the rich and hidden meaning of the Word of God. From some hitherto obscure passages he brushes away the dust of ages and exposes to view the precious gem or nugget of gold which ever after glitters before our eyes.

Ships That Pass in the Night. By Beatrice Harraden. G. P. Putnam's Sons: New York. Price, $1.

This is a prettily told story. The style is rich and flowing, and the situations are varied and suggestive. Bernardine Holme, the heroine, is painted in full, and the story of her interest in Robert Allitson, the "Disagreeable Man," and of his interest in Bernardine, is well told. The repulsions of the first acquaintance became bonds of attraction as the streams of the two lives meet and mingle. Besides the unfolding of the story the reader will find a peculiar pleasure in the smooth and gentle flow of the narrative. There is a charm of style, a wealth as well as ease of expression, which give pleasure to the reading.

They Met in Heaven. By George H. Hepworth. E. P. Dutton & Company: New York. Price, 75 cents.

Mr. Hepworth is the author of "Hiram Golf's Religion," which was so well received by the public that there was a demand for something more of the same sort. In looking over his note-books he found a rather full account of the doings of the Fireside Club and its discussions during the winter preceding the death of this remarkable man. The history of the Club is contained in this little volume. The talk of the members has a deal of good sense, often put in rude form, about practical religion, the way to heaven, and the beatific vision of God. Hiram had not much faith in theology, which he regarded as human speculation about God, while true religion is the doing of the will of God. "Theology is a luxury, but religion is one of the necessaries of life. Leastwise that is the way I look at it." This "shoemaker by the grace of God" was evidently a Yankee and in favor of the later and more sensible views about practical religion.

Travels in America One Hundred Years Ago. By Thomas Twining. Harper & Brothers: New York. Illustrated. Price, 50 cents.

Twining's notes and reminiscences of travel in America one hundred years ago are curious and suggestive. They conduct the reader into a world strange to the people of today. He visits Georgetown, but makes no mention of Washington. Philadelphia was the centre of the Republic, and about this he revolves for a long while, without so much as noticing the great West, which has become so important to us. Most of America was not here when he came; but what was here, he describes in an interesting way.

Magazines.

— The *Nineteenth Century* for March, with its fifteen articles, is rich in variety and quality of material and ability of treatment. Goldwin Smith discusses the situation in England in "The Impending Revolution." He raises a danger signal. "The Revolt of the Daughters" is the title of a spirited symposium on phases of the woman question. Joseph Akland contributes a suggestive article on "Elementary Education and the Decay of Literature." Prof. Vambery presents "The Shah of Persia in England;" and Walter Pater describes "Notre-Dame d' Amiens." (Leonard Scott Publishing Company: New York.)

— The *Westminster Review* for March contains eleven valuable articles. Nearly half of them relate to industrial questions. Arthur Withy leads in "Work for the Workers," opening up in a way the whole question of industrial reorganization and finding a remedy for the existing evil in a new and better land tenure. Mary Campbell Smith presents the advantages and feasibility of "Picturesque Village Homes." W. R. Sullivan considers the religious question in "The New Eirenikon." Walter Lloyd treats "Republicanism vs. Socialism." The "Land Laws of New Zealand" are considered by Edward Reeves. (Leonard Scott Publishing Company: New York.)

— The March *Fortnightly Review* has a variety of subjects, treated with rare ability. Hon. Horace Plunkett considers "The Ireland of Today and Tomorrow." Sir R. Ball discusses "The Significance of Carbon in the Universe." W. M. J. Williams has a suggestive and instructive article on "A Poor Man's Budget and the Income Tax in England." Dr. J. W. Gregory gives a bit of African exploration and geography in "An Expedition to Mount Kenya." J. S. Jeans contributes a valuable article on the "Railway Development in England and America," creating in a lifetime a totally new world. (Leonard Scott Company: New York.)

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TALKS WITH MOTHERS.—No. 2.
FEEDING THE BABY.

Much is written at the present day about the care and feeding of infants by people whose only capability for dealing with the subject is a fertile brain, and whose only aim is to appear in print; every mother knows how unsatisfactory and fallacious such advice is when she attempts to follow it. How to feed the baby is the greatest problem met with in the happy state of motherhood, and upon its solution depends the health, the happiness and the life of the child. If the mother is able to nurse her child, the question of feeding is practically settled; if she is not, she should be guided by those who have had successful experience in feeding babies and not allow herself to experiment with different foods. There are scores of artificial foods offered for sale, but the best is none too good for the baby. Eminent authorities who have thoroughly investigated the subject of infant feeding, and scientists who have analyzed infant foods, unite in pronouncing Mellin's Food to be the only perfect substitute for mother's milk. It is palatable, nourishing and strengthening; the weakest stomach will retain and digest it, and the puniest child will thrive upon it beyond the mother's fondest expectations.

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Obituaries.

Dodge. — William Dodge was born in Woodstock, Conn., December 21, 1824, and died in Willimantic, Conn., Feb. 12, 1894, aged 69 years, 1 month, and 22 days. February 15, his official brethren of the Methodist Episcopal Church bore him to his burial.

In 1844 Bro. Dodge married Miss Arabella Clemens Cunningham, of Southbridge, Mass., a lady of rare worth, and one of marked artistic taste and ability. A most happy and prosperous married life was theirs, for forty-six years. In 1890 she preceded her husband to the "rest that remaineth for the people of God." Of the seven children born to them, but three remain — Mrs. H. E. Capen and Mrs. H. C. Hall of Willimantic, and Miss Hannah Dodge, night superintendent at the Massachusetts General Hospital, Boston. This daughter had the privilege of giving the best care of a highly skilled nurse to her father in his last illness.

In 1854 Bro. Dodge took up his residence in Monson, Mass., where he was converted and joined the church of his choice. In 1867 he removed to Willimantic, and identifying himself by letter with the church, has, from that day until that of his death, been most actively and earnestly engaged in advancing the Redeemer's kingdom, and in every moral reform was always found on the right side. He held the relation of office-bearer in the church for twenty-six years, and was a wise and safe counselor and a loyal friend to the pastor. He is greatly missed in the family and church circles, and will be remembered with kindness and respect by all who knew him.

The funeral services were conducted by the undersigned, assisted by Rev. Eben Tirrell, presiding elder of Norwich District, a former pastor and warm friend. O. W. SCOTT.

Stephenson. — Wm. G. Stephenson was born in Oromucto, New Brunswick, in 1814, and died in Dorchester, Mass., Jan. 10, 1894.

He was converted at an early age, and at once became identified with the Methodist Church of his native town. He was for many years class-leader, superintendent of the Sunday-school and leader of the choir, and with great zeal and enthusiasm he gave himself to the Master's service. During all his Christian life nothing gave him such joy as the sight of souls coming to the Saviour.

In 1870 Bro. Stephenson removed to Boston, becoming a member of the old Church St. Church; thence he removed to Taunton, thence to South Boston, uniting with the Broadway Church; thence, in 1887, he removed to Dorchester, uniting with the Parkman St. Church, where he remained till his death.

His piety was of a very cheerful, attractive type. He was always a welcome visitor at the social meetings of the church, where his sunny face and joyful testimonies added much to the enjoyment of the service. Our brother was for many months a great sufferer from rheumatism, and it was in great pain that he found his way to the house of God, but his "Praise the Lord" was none the less hearty, and he remained a singing pilgrim to the end.

In great peace, without a groan or struggle, he passed over to join the choir celestial.

WM. FULL.

Corey. — Mrs. Clarissa Danforth Corey was born Jan. 25, 1825, was married to Mr. Joseph Corey, Nov. 10, 1844, and died in Southbridge, Feb. 7, 1894.

Sister Corey was converted in early life and joined the church in Southbridge by letter in April, 1852. Of late years she has been very much out of health, and for a year has been a great sufferer. Few know anything about the intensity of pain she bore, but through it all her patience was unruffled, her trust unshaken, and her hope unclouded. Many times she told the writer she was "waiting, just waiting," and in her patient waiting she abundantly proved the sustaining power of Divine grace and the abiding steadfastness of her faith.

A husband, two daughters and a son remain to cherish her memory and call her blessed. The son is Rev. J. A. Corey, presiding elder of Lewiston District, Maine Conference, whose growing usefulness was a source of great comfort and satisfaction to his mother in her last years.

A. R. NICHOLS.

Bray. — "Not dead, but gone before." The good can never die. They are translated to a higher and more extended sphere of usefulness, where the qualities of soul cultivated and ennobled by grace here, may shine with more beauty and glory there. This may with propriety be said of the subject of this notice.

Susan Day Alley was the daughter of Capt. Samuel Alley, of Dresden, Maine, where she was born in 1830. At the age of twelve she was deprived by death of a most excellent Christian mother. The prayers and instruction of that mother led her young heart to early religious impressions. In a few years another devoted Christian woman took the place of the departed, and aided in the training of Susan for the work which God had in reserve for her. At the age of eighteen she was converted under the labors of Rev. Sullivan Bray, father of her future husband, and at once united with the Methodist Episcopal Church. Her piety was calm, even, without marked demonstration, and yet it impressed all with whom she associated that she was truly a child of God.

In 1854 she was married to Rev. Wm. McKendree Bray, then preaching in Pittston, and shared with him in the responsibilities, joys and sorrows of the itinerancy until she was called to her reward.

Intelligent, well educated, amiable, and every way lovely, she was well qualified to become the wife of an itinerant. In all his appointments in Maine, East Maine and New England Southern Conferences she received the respect and love of the people and was always a great help to him in the responsible appointments which he filled.

In 1887 Bro. Bray took a supernumerary relation and removed to New Jersey, where they found a most excellent home in the family of their daughter, Mrs. J. E. Williams, in Navesink, Mr. Bray supplying various churches in that Conference. Although Mrs. Bray's labors were somewhat restricted, yet her fervent and consistent piety prompted her still to work for her Saviour. At the watch-meeting previous to her death she received a most wonderful baptism of the Holy Spirit which proved to be an anointing for her translation. Her last days were most triumphant. She died at the home of her daughter, Jan. 27, 1894, aged 64 years.

About a week previous to her death, Bro. Bray was taken sick with *la grippe*, and for two days she was in constant attendance at his bedside with that watchful care that always characterized her. But she was suddenly taken ill with the same disease, which, accompanied by pneumonia, after a few days' suffering translated her to her home above. She leaves a loving husband to mourn the loss of an ever faithful and amiable companion. She also leaves five children — four daughters and a son. The daughters are Carrie, wife of J. E. Williams, a commission merchant doing business in New York, residing in Navesink; Hattie, wife of Rev. H. M. Smith, of Imslystown; Grace, wife of Rev. Jerome Wood, of West Springfield, Mass.; and Mary, wife of Rev. Edward Sampson, both being missionaries in Chile. They arrived home two days after the burial of the mother. Her only son is Horace L. Bray, of East Greenwich, R. I.

Sister Bray was highly esteemed and honored by all who knew her, and her death has cast a deep sorrow in the hearts of her many friends. She was a faithful and loving wife, a most wise and tender mother, a kind and affectionate neighbor. She has so lived as to command the highest respect of all who knew her, and her going is but to receive the reward of the righteous.

D. B. RANDALL.

Keeler. — Lydia Williams Keeler, wife of Rev. S. C. Keeler, presiding elder of Concord District, New Hampshire Conference, entered her heavenly home, Jan. 30, 1894. She was born in Bethel, Conn., Sept. 29, 1831.

Mrs. Keeler was converted and joined the Methodist Episcopal Church when sixteen years years of age; at twenty she was united in marriage with Rev. S. C. Keeler, with whom for forty-one years she cheerfully shared the vicissitudes of an itinerant's life; entering the New York East Conference in 1852, and transferred to New Hampshire in 1877.

Mrs. Keeler was a woman of fine natural gifts and pleasing address. Home was her chosen circle. Surrounded by husband and children, she was happy. She was hospitable to strangers, deeply interested in the work of the church and the current events of the day. Though shut into her home life, for the most part, for some years, yet through extensive reading and intercourse with friends she kept in touch with the world of progress, and when able to go out, relished exceedingly her church and social privileges. She had rare artistic tastes; flowers, birds, children, music, paintings and nature were her delight.

For several years her family had, at times, been very anxious for her health. Her husband carried her upon his heart as tenderly as the mother her babe. At last *la grippe* took her strength, the heart stood still, and the spirit went home to God. On the day of her death, the air without was filled with drifting snows; the atmosphere was chill and drear, but the visitant that summoned her away was a messenger of light, bringing sweet release to a patient, suffering soul.

Through all her sickness she was wonderfully sustained, and the prayers of her husband and pastor, with her own, were like sweet incense.

The funeral services were conducted at the home by Rev. W. T. Hill, Rev. A. C. Coult and her pastor, Rev. J. E. Robins. Of the seven surviving children there were present three sons and three daughters. Services were also held on the following Sabbath in the old home church at Bethel, Conn., and then the body was laid away in the family lot beside that of Flossie and the other loved ones. EMERSON.

Field. — Clara Elizabeth Crowell, widow of Rev. Leon C. Field, of the N. H. Conference, and daughter of Lorenzo and Diana C. Crowell, died in Westfield, Dec. 13, 1893. She was born in Waterville, Me., June 5, 1846.

Her life of public usefulness began with teaching school when she was sixteen years old. At seventeen she was converted. She was for a time a student at Wilbraham, and taught school in Quincy, Meriden and Brooklyn, where she was married, August 22, 1870. She was a worthy companion of the gifted husband, whose life was too soon cut off, but who is well remembered in the church as educator and author as well as preacher. She shared his life and labors at Cazenovia and Claflin University and in the pastorates of Concord, Haverhill and Dover. After seeking in vain the restoration of his failing health in Kansas, they came to Marlow, N. H., where he laid down his life, and where she remained seven years and then removed to Westfield, dying about two years after her arrival.

The frailty of her health was evident for some time, and restricted her activity, although she exceeded her strength in good works. There is no doubt that the long illness of her beloved husband told upon her own physical frame and prepared her for an earlier reunion with him in the land of rest. Her last illness was but a short journey into the inner glory.

Sister Field was a woman of no ordinary mold. Of dignified presence, cultivated mind, refined manners and high ideals, she impressed others with a pleasing sense of her superiority. She was an enthusiastic member of the W. C. T. U. and interested as an educated and high-minded soul in every forward movement of the moral world. She was, nevertheless, very unobtrusive, a gentle lady as well as an earnest promoter of reform.

She was laid away with the tears, not only of mother, children, brothers and sisters, but with the grief of a large circle of friends, who during her short residence among us had learned to love and honor her, and asked the old, unanswered question why such as she are taken and so many, not such as she, are left.

Two children, Leona and Helen, who were very dear to their mother, survive her, no less dear that they make heaven happier to her, by loving their mother's Saviour and walking in her ways.

FREDERICK WOODS.

Nye. — Capt. Joseph Palmer Nye was born at Cincinnati, Ohio, Sept. 19, 1814, and died at his home in Nantucket, Mass., Feb. 2, 1894.

At the early age of fourteen his father's death left him as the mainstay of a widowed mother and two sisters. He faithfully discharged this high trust of love as long as they needed his care. He went to sea, rounding Cape Horn at the age of fifteen. At twenty-five he became master of a whaling vessel. Bro. Nye followed the sea for many years as master of several different whalers. Some of his voyages were very successful. He was a strict disciplinarian, honest and upright in all his business affairs.

He became a Christian late in life under the pastorate of Rev. C. E. Walker, uniting with the Methodist Episcopal Church, in which he remained an honored and useful member till the day of his death. He was an earnest Christian — radical in his ideas of right, and was ever ready to give a reason for his assurance of salvation of which he had the witness within his heart. The Sunday before his death, at the Epworth League service, he gave an inspiring and hopeful Christian testimony. Before another Sabbath dawned he was not, for God had taken him.

His last few years were full of physical infirmity, and he longed for the release of translation. His last illness was brief but severe, yet his mind was clear to the last. Not a cloud intervened betwixt him and the Saviour. He held the office of trustee and steward in the church, and was greatly respected by all who knew him.

He was three times married. His last wife and daughter, also a son by a former wife, survive him. Loved ones greeted him upon the eternal shore. Two daughters in the lovely bloom of young womanhood had just preceded him. An infant son went home years ago. Many were the voices of love calling him away. Others will follow, and then the broken circle will be complete, and as the angels of God they will enjoy the fellowship of each other and of the ransomed hosts of the great Redeemer. R. J. K.

Goodwin. — Mrs. Eliza B., wife of Rev. John Goodwin, died at her home in Lynn, Jan. 26, 1894, at the age of 71 years.

When twelve years old she found Christ as her personal Saviour and soon after joined the Common St. Church, where she grew up with her life so manifestly "hid with Christ in God" as to inspire confidence throughout the church in the genuineness of her piety. She was notably discreet and exemplary, winning admiration by her grace of manner and unselfish devotion to the welfare of others. With the increase of years came increasing activity in both the local and general work of the church. Of the cause of missions, of anti-slavery, and later the Freedmen's Aid, she was an ardent advocate.

For fifteen years she shared with her devoted husband the struggles and triumphs of the itinerancy. They were often subjected to peculiar privations and hardships, but freely counted all things loss for the excellency of the knowledge of Christ Jesus their Lord. Subsequently, her husband having located, she with him joined the Common St. Church, Lynn, and later, in 1879, they removed their relation to the Boston St. Church. Here she was greatly beloved by all who knew her. Her piety was thoughtful and introspective and glowed with a vestal flame. She was a constant and appreciative listener to the preaching of the Gospel and was rarely absent from the social means of grace. Her prayers and testimonies will long be remembered by pastors and the membership of the church for their freshness and irrepressible longings to "see the salvation of Israel come out of Zion."

She made her home the joy and pride of her husband and the adopted daughter whom she cherished as if her own. She left bequests to several of the leading benevolences of the church. Her name is as ointment poured forth in the church-home from which she has been called.

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Review of the Week.

Tuesday, March 27.

— Death, in Washington, of Senator Colquitt, of Georgia.

— A bomb exploded in the vicinity of a church at St. James, L. I., during service; no damage done.

— An international temperance congress to be held on Staten Island in June.

— A man in West Virginia tortured by robbers; he yields up $5,000 after one ear and both hands were burned.

— A scheme started by Emperor William for the reduction of European armies.

— The committee on the State House vote to tear down and rebuild the front of that structure.

— Ruin to plants reported as resulting from the cold wave.

— Sixteen of the Gravesend law-breakers to be sentenced today; McKane's conviction involved their guilt.

— Defaulter Zell, who robbed the Lehigh & Wilkesbarre Coal Company of $93,000 and escaped, returns to New York penniless and surrenders himself.

Wednesday, March 28.

— Damage to fruit and early vegetables by the recent frost in the South reckoned at millions.

— The Ferris Wheel to be transported from Chicago and set up in New York city.

— The hull of the wrecked "Kearsage" looted and burned by natives of the Caribbean Sea.

— Admiral Da Gama escapes to Buenos Ayres.

— Death of Commander V. L. Cameron, of England, the well-known African explorer.

— Vicious laws being repealed by the New Jersey legislature.

Thursday, March 29.

— "Coxey's army" reaches Salem, O., bedraggled and hungry; it meets with derision all along the line.

— Death of George Ticknor Curtis, the prominent New York lawyer.

— The famous McGarrahan claim again before the national Senate.

— Factory girls go to Washington to plead against the passage of the Wilson bill.

— Senator Stewart introduces a bill for the free and unlimited coinage of silver. Senator Dolph introduces a bill for the abrogation of the Clayton-Bulwer treaty.

Friday, March 30.

— Speaker Crisp selected by Governor Northen, of Georgia, to succeed the late Senator Colquitt.

— The President vetoes the Seigniorage bill.

— The Senate passes the McGarrahan Claim bill; tempestuous scenes in the House on the O'Neill-Joy election case.

— One of the worst blizzards ever known raging in the Northwest.

— The Massachusetts House passes the Woman Suffrage bill, with an amendment providing for the expression of public opinion concerning it.

— Opening of the International Medical Congress in Rome; Crispi welcomes the delegates; the King and Queen of Italy present.

— Death of Lord Hannen, one of England's distinguished jurists.

Saturday, March 31.

— Speaker Crisp declines the Georgia senatorship.

— The Census bulletin shows that Boston has a population of 448,477, and property valued at $822,041,800.

— Death of Jane G. Austin, the well-known author.

— The Old Colony Interior Canal Company fails to deposit its $50,000 with the treasurer of the commonwealth; its charter now void.

— Fighting in Samoa between Malietoa's troops and the rebels.

— An unemployed workman at Dolgeville, N. Y., kills his wife, four children and himself.

— W. R. Laidlaw, who brought a suit against Russell Sage for shielding him in the dynamite assault, gets a verdict of $25,000.

— Two constables and two citizens killed in South Carolina in a riot growing out of the liquor law.

Monday, April 2.

— C. E. Bartholomew, a New York publisher, charged with robbing the American Exchange National Bank of that city, with the connivance of one of its clerks; some $30,000 missing.

— The counties of Darlington and Florence, S. C., declared to be in a state of rebellion by Gov. Tillman, on account of resistance to the liquor law.

— Kossuth's funeral procession at Buda Pesth five miles long.

— Three members of Parliament, who are heirs to peerages, frame a bill for permitting peers to enter the House of Commons if they choose.

— Death of Prof. W. Robertson Smith, the Biblical critic.

— A summer cottage at Squantum burned; three men perish in the flames.

— Forty families burned out at Suncook, N. H.

— President Dole of Hawaii and Minister Willis exchange calls; President Dole received on board the U. S. flagship with honors.

The Conferences.

[Continued from Page 13.]

League is very useful. The benevolences will not suffer because of hard times. The amount, rather, will probably be larger than last year. There will be no debt on the church property.

Trinity Church, Cambridge. — Last Sabbath 11 were taken on probation and 14 into full connection from probation. Rev. W. G. Richardson, pastor.

Epworth Church, Cambridge. — Methodism in Cambridge has a "forward movement" of its own, full of promise. The building of the beautiful edifice of Epworth Church in the years 1892 and '93 was an awakening to the possibilities before our people in the university town, and with the new enterprise began a forward movement which today is as promising as any in American Methodism. Not a few have supposed that Epworth Church meant simply an elegant edifice. That never was quite true; how far it is now from true let an active, earnest membership of almost two hundred, including some twenty probationers, tell. Unlike the chief work which his predecessor carried through so nobly, the work of the present pastor, Rev. C. F. Rice, D. D., has been and will be to build up a society worthy of Methodism in Cambridge, and in that he has shown himself the man for the place. His labors have been attended with an even, gratifying success all along the year. Accessions have been reported every month since last summer, among them a considerable number of probationers. The congregations have grown steadily in numbers, the attendance of Harvard students being particularly noticeable. It is not unusual to see as many as forty college men, students and graduates, in attendance of a Sunday morning, in an audience of two hundred. The last quarterly conference unanimously requested the return of Dr. Rice.

Highlands, Lowell. — Sunday morning, March 25, Rev. Dr. S. L. Gracey presented the work of our missions in China in an able and interesting manner to a large audience. The collection was increased over last year. The fourth quarterly conference passed resolutions of love and esteem for the retiring presiding elder, Dr. J. W. Lindsay, and requested the return of the present pastor, Rev. Charles Tilton, by a unanimous vote. The silver anniversary of the W. F. M. S. was appropriately observed on March 27. Mrs. Dr. William Butler was the honored guest and speaker of the occasion. At the parsonage in the afternoon Mrs. Tilton gave Mrs. Butler a very beautifully arranged reception, which was attended by many ladies. In the evening the public exercises took place. The address was earnestly eloquent, the thank-offering large. Mrs. Tilton has recently been made a life member of the Society.

Lynn District.

East Boston Bethel. — Last Sunday Dr. Bates conducted an out-door service on the wharf just before the departure of the missionary boat. Nine were received into full membership, 6 were baptized, and 9 were received on probation.

Chelsea, Walnut St. — Dr. T. Corwin Watkins, the pastor, preached, on March 18, a sermon appropriate to the 90th birthday of Neal Dow. The text was most fitting — Deut. 34 : 7 : "His eye was not dim nor his natural force abated." The Chelsea *Gazette* publishes an extended extract from the sermon, which even in cold print has much of eloquence and genuine force. Large congregations were present at the Easter services. At 5 P. M. the pastor preached an illustrated sermon on "The Resurrection of Christ." Children under fourteen and parents accompanying small children were admitted. At 7 o'clock the same stereopticon sermon was given again, and the audience was made up wholly of adults. On Sunday, April 1, 12 persons were baptised and 27 were received into the church — 11 on probation, 7 into full connection, and 4 by letter. There have been 52 accessions to the church since Feb. 1 as a result of the regular services of the church.

St. Paul's, Lynn. — Large audiences greeted Rev. L. W. Staples at the Easter service, and a superb Easter-missionary concert was rendered in the evening. The home department of the Sunday-school is meeting with much favor in the community, and is filling a long-felt want. It is now fully inaugurated and in working order. At the adjourned quarterly conference a unanimous request was made for the pastor to return for the fifth year. He is wanted, however, for other work, and will probably make a change.

Rockport. — The pastorate of Rev. E. E. Small has been greatly blessed. The past year has been one of revival power. Conversions have taken place with refreshing frequency. Every communion service has witnessed the reception of new members. The meeting for men held Sunday mornings in the Sail Loft, a building near the wharves, has been very successful. The attendance has reached 100. A number of conversions are traceable to these services. Much good in temperance effort has resulted from them also. Cottage meetings have been held with cheering consequences. During the year the Sunday-school has had a net gain of 66 members. A debt of $600 incurred in making repairs has been nearly all raised by subscriptions taken quietly by the pastor. The current expenses are provided for. Mr. Small is unanimously invited to return for the fourth year.

Marblehead. — Rev. W. A. Thurston, the pastor, was presented by his affectionate people with an elegant gold watch last Thursday evening. The occasion was a reception in the church vestries. A very large company gathered to show their esteem for Mr. Thurston and his family, who are about to leave this charge, after an unusually successful and happy pastorate of three years. The affair was planned to be a perfect surprise, and it was so. Besides this beautiful watch, the people remembered the pastor's wife with a very handsome silver pie-knife, and the little three-year-old boy with a five-dollar gold piece.

Malden, Faulkner Church. — An "Evening with the Wesleys" was held in this church, Thursday, March 29. A very interesting program was prepared and well carried out. The opening address was by Miss Daisy Rankin. Such topics as the "Mother of the Wesleys," "The Boyhood of John Wesley," "The College Days of John Wesley," "Wesley as a Preacher," "The Founder of Methodism," "Sketches of Charles Wesley's Life," "The Psalmist of Methodism," were treated, with an address on "Early Methodism" by Rev. William Sparling. Appropriate music was interspersed. The John Wesley Number of ZION'S HERALD was read from with much interest to the large audience. The evening was so entertaining and successful that a repetition will occur at an early date Rev. H. P. Rankin, pastor.

Medford. — Self-denial or entertainment — which? This was the question asked by this church. They wanted $775 to meet a deficiency and pay inherited bills. They took the self-denial line, and won a complete victory. In this year of hard times the church has paid all expenses, besides clearing up old debts amounting to about $700. Rev. O. W. Hutchinson, pastor.

U.

Springfield District.

Epworth Leagues. — Let the Leaguers of the district remember that the Conference rally is to be held at Waltham on Tuesday evening, April 10. A strong effort is being made to have this section well represented by delegates and banners.

Florence. — There is a very encouraging state of affairs at this church as the year closes. There has been a steady, normal growth through the entire year — a growth that promises well for the future of Methodism in that section. Rev. G. F. Durgin, the pastor, is strongly urged to return.

Grace, Springfield. — A farewell reception was tendered Rev. and Mrs. F. H. Knight on Wednesday evening, March 20. The farewell greetings were most cordial and helpful. During the course of the evening, in a congratulatory speech by Dr. William Rice, a purse of $65 was presented to Mr. Knight.

C. A. L.

Kent's Hill School — Visitors' Report.

THE Maine Conference deputation appointed to visit the Wesleyan Seminary and Female College, Kent's Hill, found the school in its usual prosperous condition — rejoicing over its recent good fortune in securing so able and magnetic a man as Dr. Gallagher for its president. Besides a thorough equipment for his responsible place, the Doctor possesses the rare power of winning without effort or apparent purpose the instant confidence and good-will of those he meets; and it is no wonder that he and his excellent wife have received so cordial a welcome from faculty and students alike.

Within the narrow limits they assigned themselves the visitors were able to spend but a brief time at any of the recitations, but what they heard and saw warrants them in giving a very favorable report. The college is to be congratulated on retaining from year to year the services of so thorough and tactful a teacher in Greek and Latin as Prof. Trefethen. The work done in the "Anabasis" and in the "Iliad" is creditable alike to professor and students, and the same may be said of the recitation the visitors heard in the "Orations of Cicero against Cataline." In another room in Bearce Hall we found a class of nearly thirty studious and promising young people sharing the instructions of Miss Lulu Adams in elementary Latin. With an admirable combination of suavity and firmness and thorough knowledge of her subject Miss Adams always manages to win the confidence and respect of her pupils. Of the normal department Miss Gertrude Stone is the efficient and successful preceptress. A class recitation in American history evinced great painstaking on the part of the teacher and careful work on the part of the class. Prof. Caldwell, of the department of English history and literature, we found to be quite an enthusiastic student and teacher, and we were glad to observe to what a large extent he had communicated that enthusiasm to his students. The visitors have no hesitation in saying that one or two recitations heard in this class would have done credit to the best colleges in the country. To Miss Davis' class in French we were cordially invited, and saw that very excellent work was being done, though unable fully to appreciate it for want of knowledge of the language. We were glad to meet again Prof. Lyford in the department of arithmetic and commercial law. Some years ago on a former visit we had occasion to speak of the Professor as a luminous instructor in the principles of business and finance, and we found him as clear, definite and direct in exposition as ever, and greatly appreciated by those around him. Prof. Deuel, who has recently taken up the work of mathematics and astronomy in the school, is a valuable accession to the institution, and the visitors were greatly pleased with the thoroughness of the work done under his eye. The same thing may be said of Prof. Newton and his work in the department of physics. We were unable to see much of the work of Prof. Morse and his wife, who have charge of the musical instruction of the Seminary, or that of Miss Cora E. Egerton, who is the teacher in the department of art. This, however, was the less necessary as it is well-known that Prof. Morse is making Kent's Hill famous as a school of harmony and musical technique, and under the tuition of Miss Egerton the art department is winning merited patronage and praise. When the new art building is completed both these latter branches of the school work will have that opportunity for expansion and development for which they have been too long crippled.

Altogether the friends of the Seminary have reason to believe that, glorious as its past has been, its best days are still to come. With a popular president, an able faculty, and an experienced caterer for the bodily needs like Mr. Norcross, the school ought to attract the young people of the State more than ever to its commodious halls and pleasant fellowship; and the good work it is doing ought to make all the friends of education ready to help it to the full extent of their ability financially.

H. HEWITT, for the Visiting Committee.

The Conference Course of Study.

The publishers announce that the second volume of "Systematic Theology," by Dr. John Miley, will be issued in June next. This will be in time for the book to be used in Conference examinations after Jan. 1, 1895, in place of Pope, vol. 3.

Both candidates and examining committees should make a note of this, and govern themselves accordingly.

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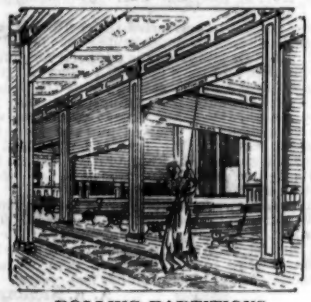

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